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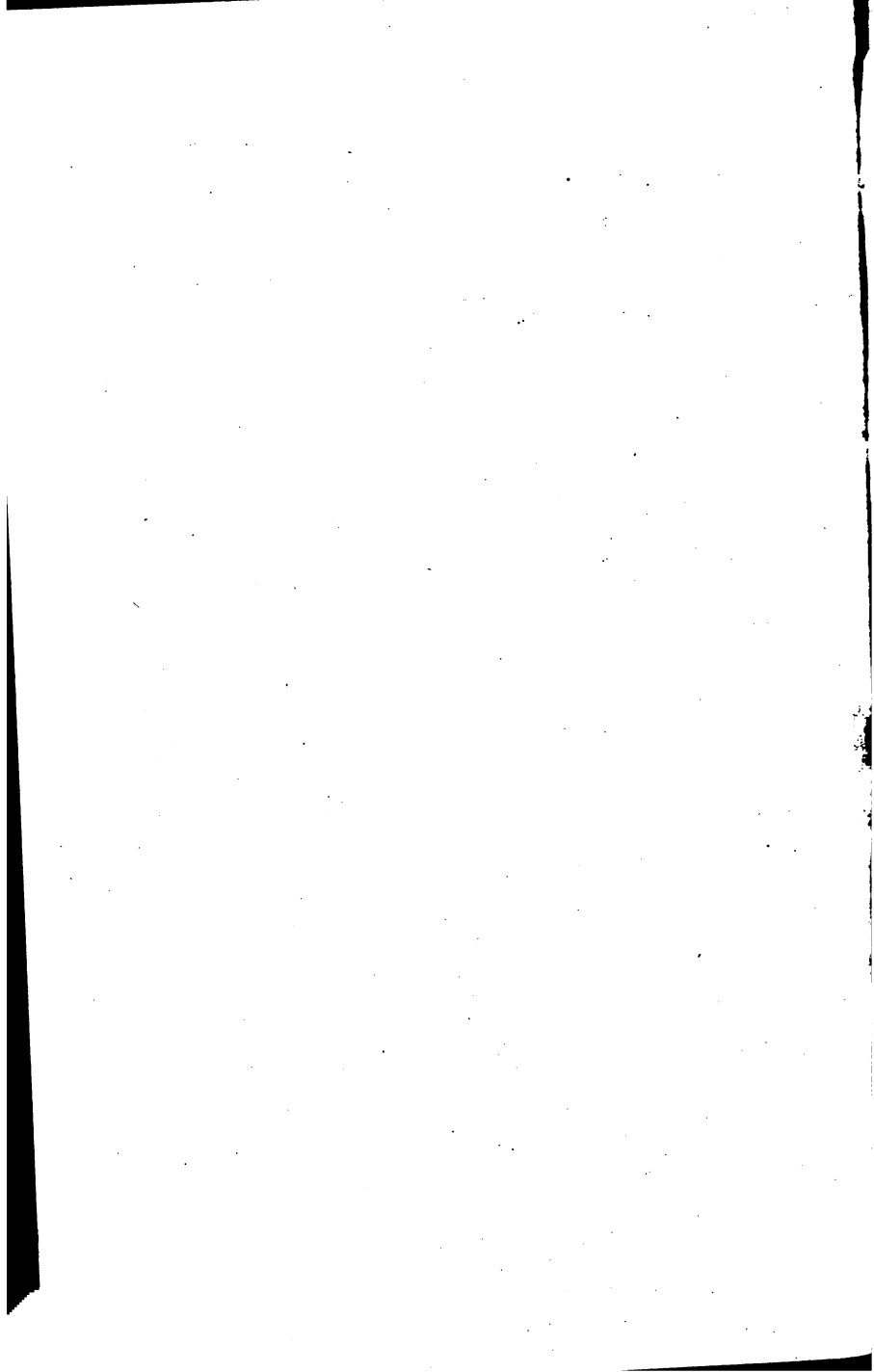
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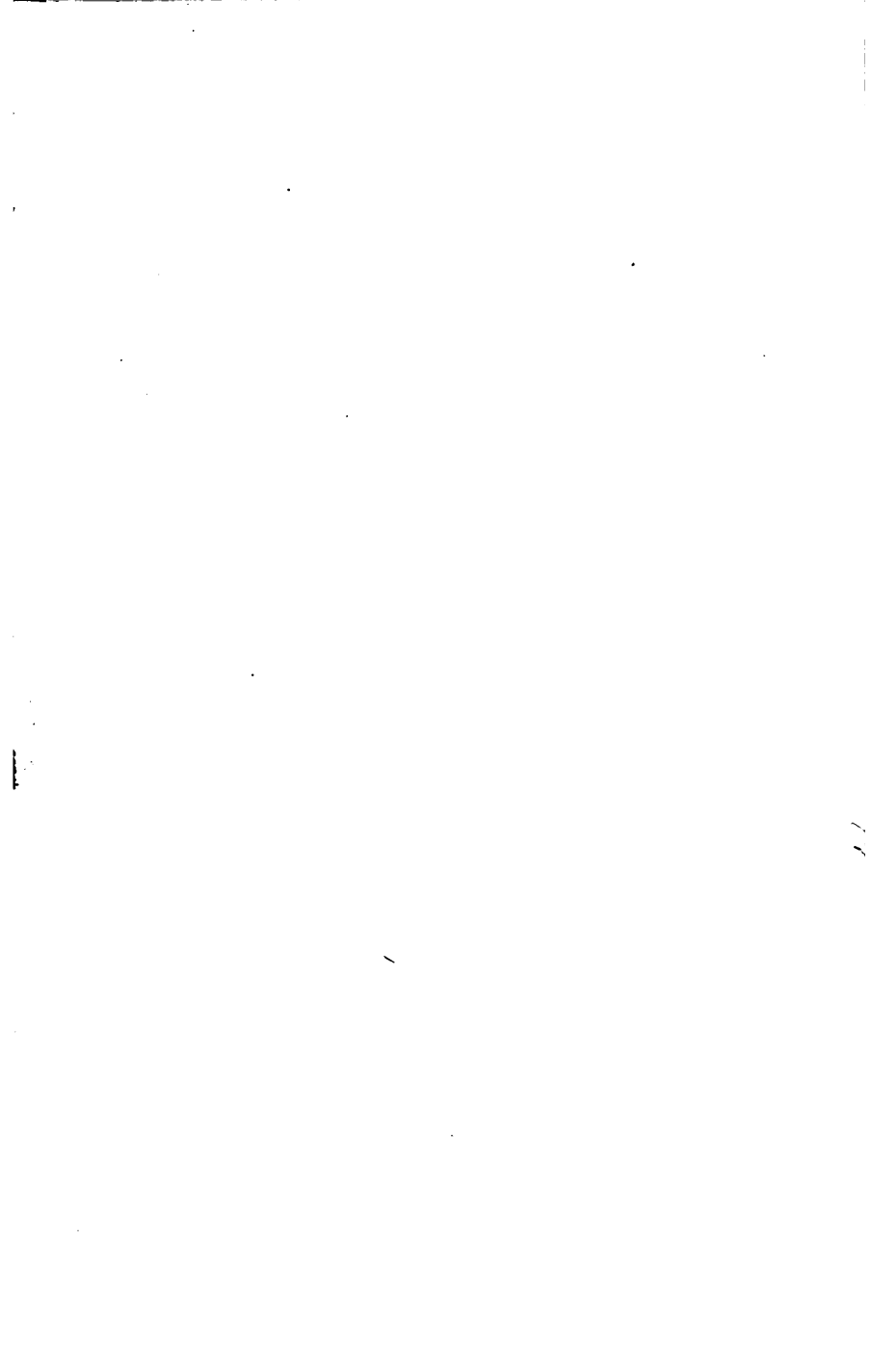
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CATECHETICS:
HISTORICAL, THEORETICAL,
AND
PRACTICAL.

BY
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PUBLISHED FOR THE AUTHOR BY
THE LUTHERAN BOARD OF PUBLICATION,
42 NORTH NINTH STREET, PHILADELPHIA.
1873.

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Entered according to Act of Congress, in the year 1873, by the  
LUTHERAN BOARD OF PUBLICATION,  
In the Clerk's Office of the District Court of the United States in and  
for the Eastern District of Pennsylvania.  
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Lancaster, Pa. :
INQUIRER PRINTING AND PUBLISHING COMPANY,
Stereotypers and Printers.

824
Z66 ca
1873

PREFACE.

This little work is not designed to be a catechism for the Church, but mainly an aid to the Catechist.

ITS ORIGIN was as follows: The author, especially in the earlier part of his ministry, felt the necessity of something of this kind. This has been the experience of many others.

Its subject-matter was partly collected during our ministry in our efforts in imparting catechetical instruction. In this work we delighted, and we found it profitable to ourselves, and the means of great good to the youth intrusted to our care.

On entering upon the duties of theological professor in the Missionary Institute at Selinsgrove, we determined to make *Catechetics* one of the branches of the course of studies. Our lectures were at first very brief, but matter accumulated, and our plan was gradually developed and enlarged, until it has attained its present form and proportions.

THE OCCASION OF ITS PUBLICATION.

Our theological class of 1872 and '73, made an earnest request to have the work published in book-form, so as to save them the labor of transcribing it. Many of our former pupils, especially the earlier ones, also frequently expressed the same desire. So also have a number of other brethren in the ministry.

We finally concluded to yield to these frequent solicitations. We would have preferred delaying its publication a few years,

in order to give it more finish and a somewhat fuller development, especially on the Lord's Prayer and the Sacraments. As we have pursued the same plan in nearly all the branches of our theological course—preparing extensive compends or synopses—it has been impossible to devote special attention to *Catechetics*. It is hoped, therefore, that some allowance will be made for its want of completeness.

THE PLAN.

The work includes three parts—*Historical, Theoretical and Practical*.

Part I., gives the history of Catechetics, under the heads of *Catechumens, The Catechist, Catechetical and Catechumenical Schools, The Catechism, Catechisation, and The Catechetical and Socratic Methods of Instruction*.

Part II., discusses the theory of Catechetics, under the heads of *Catechumens, The Catechist, The Instruction, The Public Examination, and Confirmation*.

Part III., is a practical explanation of the five parts of Luther's Smaller Catechism.

This is preceded by a series of questions and answers on Scripture texts and hymns, illustrative of the analytic and synthetic methods of instruction. This, as also the questions in Part II., on the same methods of instruction, pp. 45-48; and again, the exercises under the 32d question, pp. 50-54, relating to the enforcement of doctrines, duties, and experiences, is designed mainly to drill the student in the art of catechising. To attain this end more fully, many of the questions have been left without answers.

After these drill-exercises, follows the explanation of the Catechism, pursuing Luther's order.

The Decalogue is preceded by a series of introductory questions, relating mainly to the different kinds of law found in the Old Testament—the history of Abraham and his descendants through the line of Jacob—their religious character—the moral and religious condition of other nations at the time of

Moses—the necessity of a divine revelation—the whole Bible, the Word of God—the giving of the Law to Moses—the several theories of dividing the commandments—their prohibitory and mandatory forms—the requisite to their proper observance—and their design.

This brief introduction to the Decalogue, it is hoped, will be carefully studied, as it includes topics that ought to be well understood by our youth.

In connection with *the Creed*, all the essential doctrines of religion are discussed, except prayer and the sacraments; not, however, always in the order of the usual systems of theology, but, nevertheless, with the view of clear and connected presentation, and of the most successful attainment of the ends proposed by Luther in the construction of his Catechisms, as given above in Part II., Qs. 14 and 15, pp. 39 and 40.

In this part, we use many of the questions and answers that are found in Part VI., of the General Synod's Catechism. This will be found a decided advantage.

The Lord's Prayer and the Sacraments are not as fully developed as the other parts; considerable matter is, however, thrown into notes to aid the Catechist.

The Scripture quotations and references, are not mere proof-texts, but also illustrations, as these are found in Scripture biography, and which often include the context.

The design of this is to encourage the study of the Scriptures in their connection, and the acquisition of a facility in ascertaining what part of the text contains the proof, and how this is modified by related truths and accompanying circumstances.

The Scripture texts are so arranged, as far as this can be done, that each preceding one may prepare the way for a better understanding and enforcement of those that follow, and thus to make the work of instruction more easy, and the impression of the pupils more clear and permanent.

The Notes include such matter as could not conveniently be put into the body of the work. They are mainly explanatory

and suggestive, and will, it is hoped, be found a considerable aid to the Catechist.

ITS USE.

It is our text-book in the Missionary Institute in Catechetics. A recitation every day for three months is devoted to its study; besides which, we have a practical exercise once a week during the entire three years' course, in which each student in turn catechises the whole class in our presence on some part of Luther's Catechism; after which we offer criticisms, and then show how *we* would explain and enforce the lesson. This is all done in the simplest manner, as to a class of catechumens. The whole Catechism is thus gone over in our three years' course. We thus hope to make our students efficient catechists.

We trust, also, that "THE CATECHIST" will be found an important aid to pastors, parents and Sabbath-school teachers, in indoctrinating their catechumens, children and pupils in the doctrines of the Bible and of our Catechism.

Some of the ends to be attained, are, a warmer attachment to our catechism and catechetical instruction, more efficient Catechists, a more thorough indoctrinating of our youth in the teachings of the Bible and of our Church, and more intelligent, steadfast and efficient church-members.

The text of Luther's Catechism is given in quotation marks; also, the questions and answers taken from the General Synod's additions.

We now send forth this little volume among the churches. May God's blessing attend it.

We shall be happy to receive suggestions in regard to future improvements.

MISSIONARY INSTITUTE, }
Selinsgrove, Pa., August, 1873. }

CATECHETICS.

INTRODUCTORY LECTURE.

Catechetics, also called *Catechesis*, is that branch of Practical Theology which teaches the proper method of instructing the youth, or beginners in general, in the principles of the Christian religion, by questions and answers.

The *importance** of catechetical instruction may be learned from the following command of Christ to Peter: "Feed my Lambs." John xxi. 15.

By the term *lambs* we are to understand not merely persons recently converted, but also all the children of church members, and, in general, the youth connected with our charges.

To the inquiry — *with what should the lambs be fed?* it must be replied, *with the bread of life*; they must be taught the word of God. The truths to be explained are generally classified into *doctrines* and *duties*. Different persons have their preference in the order of exhibiting these classes of divine truth. It must be remarked, however, that doctrine is the foundation of all religion; I mean of practical and experimental religion. There can be no religion without it. How can we be made to feel the duty of loving and worshipping God without the doctrines concerning God? How can we realize our obligation to Christ without the doctrine of the atonement? Or, how can we repent, without the doctrine of sin? That religious teacher, therefore, who rests satisfied with giving his young converts, and the youth of his charge generally, a few lessons on experimental religion, commits a fundamental mistake.

Were I to enumerate the doctrines that should be faithfully exhibited to our youth, I would give them briefly thus: The doctrine concerning God; God in all his attributes; God as Creator, Preserver and Governor, but especially as our Father; man's state of innocence, the fall and natural depravity; our personal sinfulness; our exposure to the just displeasure of God; our helplessness; our need of a Saviour; the

*Cannon's Past. Th., Lect. XXXI., Div. IV.; pp. 531-535.

Saviour himself as promised and sent, and in all his fullness and freeness, and the conditions and evidences of our acceptance.

By exhibiting these doctrines faithfully, we will generally, by the blessing of God, gain our object, viz. : *a change of mind and heart—experimental religion*. And I must add, that we gain it in God's own way, and in the only true and possible way. After this, we may proceed to explain the convert's new obligations, his present privileges and trials, and his future hopes.

A second inquiry meets us : How must the lambs be fed ?

They should doubtless find nourishment in our public ministrations in the sanctuary. Much of the preaching of the present day is, however, ill adapted to meet the wants of our youth. Indeed, it is impossible, in our ordinary preaching, *fully* to meet them. It is necessary, therefore, that they should receive special attention. We now, in our regular course of studies, introduce you to *catechetical instruction, as the means adapted to meet their wants*.

Catechetical instruction is often undervalued, and openly and unblushingly misrepresented and denounced by ignorant and bigoted persons; often regarded as useless, or looked upon with suspicion, even by our own people, and not unfrequently neglected by our own ministers. This is all wrong. Especially is there no excuse for a *Lutheran minister* to neglect catechetical instruction. *Others* may neglect it; yea, even despise and denounce it; but *we* cannot. Our children and young converts must be catechised in the most simple and familiar manner, constantly and thoroughly.

The minister in the Lutheran Church who, either from a sense of incapacity for the work, a disinclination to it, or from outside clamor and abuse, neglects catechetical instruction, is unworthy the name he bears. He has entered the wrong fold—he lives in the wrong element.

Thirdly. Why should we feed the lambs ?

In reply to this inquiry, the following reasons may be given :

1. *We thus, to a very great extent, shape their religious character and determine their destiny.*

Children in general, and recent converts particularly, are susceptible of deep and lasting impressions; and thus, our earliest religious instructions generally exert their influence through life, moulding our character and shaping our destiny.

2. *They will thus become more intelligent.*

Ignorance is always an evil, but in religion it is doubly so. In reference to Paul's persecution of Christians, he tells us, he did it *ignorantly*, in unbelief. In connection with his most ardent prayer for the salvation of his Jewish brethren, he says, "They have a zeal of God, *but not according to knowledge*;" and adds, "For they being *ignorant* of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." When such are the sad and fatal consequences of ignorance in religion, how important that every church member should be an intelligent Christian;

and that the foundation of this intelligence should be laid in early childhood.

3. *They will thus also have more permanent enjoyment.*

To be able to say with St. Paul—"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day; and, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth"—and with St. Peter, to "*be ready* always to give an answer to every man that asketh us a reason for the hope that is in us"—certainly indicates deep, permanent peace. The true connection of cause and effect here is, *know, believe, enjoy.*

4. *It will make them more steadfast.*

How sadly deficient are many disciples in this respect. Now they are hot and then they are cold, now they freeze and then they burn, now they are all excitement and activity and anon they are discouraged, gloomy, spiritless. You never know where to find them—they are driven about by every wind of doctrine. The trouble is, they were not sufficiently, or they were erroneously, indoctrinated. About three hundred years ago, a Popish theologian was sent to convert the Protestants of Dauphine, in France. He came back ashamed of his errand, and made the following avowal: That it was a hopeless case to attempt to make proselytes in a quarter where the youngest were so well grounded in the principles of their creed by their pastors. These pastors were constant, untiring catechists.

Bishop Jebb remarks: "It is not too much to say, that, next to an established liturgy, and beyond all prescribed confessions of faith, the single ordinance of catechetical instruction has been, under Providence, the great stay and support, throughout Christendom, of orthodox, unwavering catholicity."

5. *It will make them more active.*

An intelligent, joyful, steadfast Christian cannot but be active. Of such it can always be said, "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."

6. *We thus gain their affection and secure their co-operation in our labors in the Church.*

7. *They will also be more attached to their Church.*

It is not desirable that we should make our members bigoted sectarians; but it is desirable that, in uniting with the Church, they should do it from intelligent choice, in order that they may feel perfectly at home, and thus exert a permanent influence in favor of religion.

8. *The Saviour commands it.*

How dare we neglect the command, "*Feed my lambs?*" True, Sabbath-school teachers and parents may do much in instructing our youth; but can the pastor afford to forego the privilege and neglect the duty? Should he who is, or ought to be best qualified for this work, intrust it entirely to others? and to others too, who, whilst "they

ought to be teachers, have need that one teach them again the first principles of the oracles of God?" No, no, this will not do—we *must ourselves* attend to this work.

I can bear testimony to the advantages of catechizing our youth. Never, in my ministry of a quarter of a century, have I found anything to answer the same purpose—to bring into the Church *intelligent, steadfast, working* members. Were I compelled to choose between abandoning catechetical instruction and protracted meetings, I would certainly hold on to the former. But we need abandon neither—they work harmoniously together.

The duty and importance of early religious instruction, and, therefore, also of catechetical instruction, are again very forcibly inculcated in the following texts: Moses says, Deut. vi. 6, 7, "And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Concerning Abraham, God himself says, Gen. xviii. 19, "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

ANALYSIS OF THE INTRODUCTION.

1. *A definition of Catechetics.*
2. *Its importance: As deduced—*
 1. From John xxi. 15, "*Feed my lambs.*"
 - a) The term, lambs, defined.
 - b) Three inquiries founded on this passage.
 - (a) With what should the lambs be fed?
 - (b) How must they be fed.
 - (c) Why should they be fed? Its importance deduced,
 2. From Deut. vi. 6, 7, and Gen. xviii. 19.

PART I.

HISTORICAL CATECHETICS.

I. CATECHUMENS.

1. *What were the origin and signification of the term Catechumen, in the ancient Church?*

This class of persons had their origin in the supposed necessity of making a distinction between true believers and mere probationers

In the first century of the Christian era, there was but one class of Christians in the Church—there was no distinction of a more or less perfect order. Then, whoever acknowledged Jesus as the Messiah or Saviour of the world, and professed a willingness to become his follower, was immediately received into the Church by baptism. If, however, the individual had been a heathen, he was required to profess his belief also in the existence of *one God*. Subsequently, it was deemed prudent and necessary to divide Christians into two orders, viz.: Believers and Catechumens.

"The former," says Mosheim, "were those who had been solemnly admitted into the Church by baptism, and in consequence thereof were instructed in all the mysteries of religion, had access to all the parts of divine worship, and were authorized to vote in the ecclesiastical assemblies. The latter were such converted Jews and heathen as had not yet been dedicated to God and Christ by baptism, and were therefore admitted neither to public prayers, nor to the holy communion, nor to the ecclesiastical assemblies"*

These catechumens were candidates for baptism, and, Near-

*Ch. Hist., Cent. I., Part II., Chap. II., Topic VII., and Chap. III., Topic V., Coote's Ed. of Maclaine's translation Vol. I., pp. 38, 42.

der says, that this whole class of persons was called, "*auditores*," or, *χατηχουμενοι*.*

They were required to undergo a course of religious instruction and probation, varying from seven days to three years.† Neander says, that the council of Elvira determined that it should generally last two years.‡

In later times, the term came to be applied to those children who were learning the catechism, preparatory to confirmation.

The term catechumen thus originally designated the lowest order of Christians; or those persons, whether adults or children, who were under a course of instruction preparatory to admission to baptism or confirmation and the Lord's Supper. This latter is also its present signification.

2. *How many different orders of catechumens were there in the ancient Church, and what were their respective privileges?*||

Neander states that Origen specifies two distinct classes of catechumens—"those who were for the first time receiving private instruction; and "those who were admitted to the congregations, and were under immediate preparation for baptism." Some, however, enumerate four classes. These I will now proceed to give:

1. *Εξωθουμενοι*.

These were instructed privately, and for some time were not permitted to enter the church, or place of worship, in order to make them more desirous of doing so.

2. *Ακουημενοι*, *Audientes*, or *Hearers*.

These were permitted to be present in the church and hear the sermons and Scripture lessons, but they were not allowed to participate in the prayers.

3. *Γονυκλινοντες*, *Genuflectentes*, or *Orantes*.

These received imposition of hands whilst kneeling. They were permitted to be present also at the offering of prayers.

4. *Βαπτιζομενοι*, *Φωτιζομενοι*, *Competentes*, *Electi*.

These were the immediate candidates for baptism, which took place at the next approaching festival. After their baptism they were admitted to communion. If these were

*Ch. Hist. Three First Cent's, p. 193.

†Enc. Relg. Klg., pp. 338, 339.

‡Neander's Ch. Hist., ib.

||Neander's Ch. Hist., ib. New A'n. Cyc. Vol. IV., p. 558, Art., "Catechumeni." Enc. Relg. Klg. pp. 338, 339, Art., "Catechumens." Kurtz's Ch. Hist., Vol I., § 32, note 1.

children who had been baptized in infancy, they were only confirmed.

II THE CATECHIST.*

3. *What do you understand by the term Catechist?*

It designates a person whose charge it is to impart elementary religious instruction, by questions and answers, to the uninstructed in religion—in other words, to catechumens.

4. *Who acted as catechists in the primitive Church?*

They did not constitute any distinct order of the clergy, but were taken indiscriminately from the bishops, presbyters, readers, or deacons.

Neander says: "At Carthage it was customary to devolve this duty, after a previous probation, on some person who was distinguished among the Church members. At Alexandria, where men of education, even learned men and persons accustomed to philosophical thought, often presented themselves for instruction in Christianity, it was necessary that the catechists themselves should be men of learned education, and such as might be in a condition to remove the objections and the doubts of the heathen. This office, therefore, was then filled even by learned laymen who were capable of it, and these catechists formed the foundation afterward of an important theological school."

Archdeacon Bailey says: "The chair of the catechist of old was filled by the highest authorities, the finest talents and the deepest learning." The most prominent of these catechists were Pantænus, one of the most refined classic scholars of his time; Clement of Alexandria; Heraclias, afterward bishop of the same place; Origen, Cyril of Jerusalem, and Augustine of Hippo.

III. CATECHETICAL AND CATECHUMENICAL SCHOOLS.†

5. *When did catechetical schools originate in the ancient Church, and what was their design?*

They originated in the second century, and their design was to impart a scientific knowledge of Christianity to Christian teachers.

*Enc. Relg. Klg., p. 338, Art., "Catechist." Kurtz's Ch. Hist., Vol. I., § 30, note 1. Neander's Ch. Hist., First Three Cent.'s, p. 193.

†Enc. Relg. Klg., pp. 337, 38, Art's, "Catechetical Schools" and "Catechist." Mosh. Ch. Hist., Vol. I., cent. I., Part II., Chap. III., topic VII., MacLaine, 1842, p. 43. Kurtz's Ch. Hist., Vol. I., § 39, note 4. Nean. Ch. Hist., First Three Cent.'s, pp. 336, 337.

The principal subjects of instruction were rhetoric, oratory, classical Grecian literature, eclectic philosophy, and the more important branches of theological study, such as exegesis, the doctrines of religion, and the traditions of the Church.

6. *Where were the most prominent of these schools founded?*

At Alexandria in Egypt, at Antioch in Syria, and at Edessa and Nisibis in Mesopotamia. The most renowned teachers in the school at Alexandria were Pantænus, Clement and Origen. These catechetical schools were mostly destroyed in the fourth and fifth centuries.

7. *What was the design of the catechumenical schools of the ancient Church?*

To impart popular religious instruction to proselytes and the children of Christian parents, who were accordingly called catechumens.

8. *What were the places called where these schools were held?*

Catechumena, or *Auditories*, and they were attached to almost every church edifice. In Greek their title was *Κατήχουμενα* (*katechoumena*).

9. *What, then, was the difference between catechetical and catechumenical schools?*

The former were intended for the proper training of Christian teachers, whilst the object of the latter was the instruction of applicants for church membership.

IV. THE CATECHISM.*

10. *What is the general signification of the term Catechism in modern times?*

It is employed to designate an elementary text-book of any science or art. Thus, we have catechisms of chemistry, history, botany, anatomy, etc. Catechisms are always written in the form of questions and answers.

11. *What are its ecclesiastical signification and design?*

In ecclesiastical usage it designates a text-book of the doctrines and duties of religion, written in the form of questions and answers, and designed specially for the instruction of children and catechumens.

12. *What seems to have given rise to the composition of catechisms, and when and by whom were the first catechisms compiled?*

*New Am. Cyc., Vol. IV., p. 557, Art. "Catechism." Book of Concord, by Müller, Stuttgart, 1843, Hist. Intr. V. VI., pp. 83—93., and Henkel's Trans. 1843, pp. 6.—71.

Their composition was most probably suggested by the ordinary oral catechetical instruction, and they were intended to be an assistance to catechists and catechumens.

Testimony seems to fix upon the eighth and ninth centuries as the time when the first German catechisms were compiled. The most noted was the one by Kero, a monk of St. Gall, and that ascribed to Otfried, of Weisenburg.

In later times catechisms were used mostly by the opponents of the hierarchy—namely, by the Waldenses, the Albigenses, the Wickliffites, and especially by the Bohemian Brethren. The Reformers, also, at an early period in the Reformation, made use of this mode of imparting popular instruction. It was a very powerful instrument in advancing their work.*

13. *Can you give the names and dates of the principal catechisms which were adopted by the Christian Church in the sixteenth and seventeenth centuries?*

Luther's Smaller and Larger Catechisms were composed in 1529.† Luther composed a small treatise as early as 1520, which has sometimes been designated his first catechism. Müller, in the Hist. Intr. to his Book of Concord, Stuttgart, 1848, p. LXXXIV., thus refers to it: "For this purpose he published, already in 1518, such doctrinal treatises for the common people; but the treatise which may properly be called his first catechism was published in 1520—namely, short forms of the Ten Commandments, of the Creed, and of the Lord's Prayer, which was that same year printed five times, once in the following year, and still more frequently, without any mention of the year and place." (Henkel's translation of this passage, 2d ed., 1854, p. 64, is incorrect.)

See also Chambers' Enc., Vol. II., Art. "Catechism."

Calvin's catechisms appeared in 1536.

That of the Church of England in 1549, being most probably composed by Cranmer.

The Heidelberg Catechism, that of the German Reformed Church, was composed by Dr. Zacharias Ursinus and Casper Olevianus, in 1563.‡

*Chambers' Enc., Vol. II., Art. "Catechism."

†Kurtz's Ch Hist., Vol. II., Cent. 16, § 7, top. 1. Book of Concord, by Müller, as above, p. LXXXVI., and Henkel's, as above, p. 65

‡Kurtz's Ch Hist., Vol. II., Cent. 16, § 24, top. 1. Hase's Ch Hist., § 354.

NOTE.—In an article in the "Lutheran Observer," Vol. XXXI., No. 8, 1863, and there accredited to the "Boston Recorder," it is ascribed to Rev. Dr. Zacharias. It should be Zacharias Ursinus.

The two catechisms of the Jesuit, Peter Canisius, namely, *catechismus major* and *catechismus minor*, bear the dates of 1554 and 1566, respectively. For two centuries these were used in all the Catholic schools of Germany, and are still considered unsurpassed.†

The catechism of the Council of Trent, called the *Romish* or *Tridentine Catechism*, or *Catechismus Romanus*, was prepared in 1566.‡

That of the Socinians, published at Racow, appeared in 1574 and 1608.

The Zürich Catechism was drawn up on the basis of the Heidelberg Catechism, for the Reformed Church of Germany, in 1639.§

The Westminster Assembly's Larger and Shorter Catechisms, were published in 1643.

14. *What were the origin and design of Luther's Larger and Smaller Catechisms?*||

During the visitation of the churches of Saxony, 1527–1529, Luther discovered that the people and their teachers were deplorably ignorant of the truths of the Bible. This deeply affected his heart, and he determined at once to remedy the evil. For this purpose he composed his two catechisms in 1529. The larger one was completed in the month of April. It was not Luther's design at first to compose two catechisms; but when the first one was completed, he perceived that it was not adapted to the wants of the common people and children—he determined, therefore, to prepare a smaller one for their special benefit. This appeared toward the end of summer, and a Latin translation of it, already in September.

The design of these books, therefore, was to diffuse among the masses of the people sound Christian doctrine, and in this way secure their conversion to God.

15. *What were the subjects treated of in the original catechisms of Luther? and, also, in later editions of his Smaller Catechism?**

†Kurtz's Ch. Hist., vol. ii., Cent. 16, § 29, top. 6.

‡Ib. Also, Hase's Ch. Hist., § 392.

§For the original and most comprehensive signification of the term *Reformed*, as applied to the Church—also, as employed on the continent of Europe, and in England—see Enc. Relg. Klg., Art. "Church Reformed," p. 372. Nevin on the Catechism, Chambersburg, 1847, pp. 10–15. Coote's Ed., Maclaine's Transl. of Mosh. Ch. Hist., vol. ii., Sec. iii., Part ii., Chap. ii., p. 103, notes.

||Müller's Book of Concord, p. lxxxv. Hase's Ch. Hist., § 329. D'aubigne's Hist. Ref., vol. iv., 1846, pp. 42–46.

The subjects discussed in both catechisms are the Decalogue, the Apostles' Creed, the Lord's prayer, Baptism and the Lord's Supper.

The Larger Catechism contains also an "Admonition to Confession." It was not a part of the original quarto edition of 1529, the *Editio Princeps*, but is found in both the octavo editions of the same year.

The Smaller Catechism also includes several additional subjects, viz: Prayers for morning and evening, and before and after meat; a table of duties for the different relations of life, consisting wholly of Scripture texts, and a short form of Confession and Absolution. It is doubtful whether the form of confession and absolution was embraced in the first edition of the Smaller Catechism, also the *Editio Princeps*; it was included, however, in a copy of 1529, found in the library of the University of Altdorf, and printed at Wittenberg. Originally, it seems to have formed the concluding subject of the catechism; but subsequently Luther inserted it between baptism and the Lord's Supper. Riederer, in describing the above copy, tells us that it contained also a form for the ceremony of marriage, and another for baptism, and finally, the German Litany, accompanied with musical notes, and several prayers and collects. The form for baptism, Luther had translated into German from the usual Latin formulas, already in 1523, and to which he subsequently added the marriage ceremony; but into which edition of the catechism they were first introduced, has not been decided.†

In later editions, still another appendix was added. Its title is: "*Questions and answers for those who design to approach the Lord's table, prepared by Dr. Martin Luther.*"

The other parts, frequently included in this catechism, are of a still later date, and did not originally constitute a part of Luther's catechism. In a German copy of a stereotyped edition, published in Philadelphia in 1841, these additions are designated the *second, third, fourth* and *fifth* parts. The topics embraced in these four parts are:

PART II.

The order of salvation; or, the chief articles of the Christian faith.

*Luther's Works by Irmischer, Erlangen, vol. **xxi**, pp. 1, 2.

†The form of marriage ceremony is found in an edition of the Smaller Catechism, Erfurt, 1534, as an appendix. Luther's Works, lb. vol. **23**, pp. 207, 208. Pref. Remarks.

1. In a metrical composition ; 2. In nine brief propositions ;
3. In one hundred and sixty-nine questions and answers ; and
4. In a concise systematic analysis.

PART III.

1. A brief explanation of the ten commandments in meter ;
- and 2. An analysis of the five subjects which constitute the catechism proper, or Part I.

PART IV.

1. Seventy-three questions and answers, designed for the final examination of catechumens ; 2. A form for confirmation ; and,
3. A form of confession.

PART V.

1. Several edifying hymns ; 2. Freylinghausen's order of salvation in questions and answers ; 3. A list of the most important doctrinal texts, accompanied by a brief statement of the doctrines which they inculcate, the doctrines and their proof-texts being systematically arranged ; 4. The Golden Alphabet, viz. : Rules of Christian morality, arranged in the form of an alphabetical acrostic, and accompanied by Scripture texts ; and,
5. Seven penitential psalms.

Though not belonging to the original catechism of Luther, as already stated, these four parts may, nevertheless, be studied with great profit, for they contain a vast amount of Scripture truth in a very narrow compass.

16. *What assistance had Luther in the composition of his catechisms, especially in the number and arrangement of subjects ?*

The catechisms of the ancient Church, and to these Luther had access, consisted of three principal divisions, viz. : the Decalogue, the Creed and the Lord's Prayer. The Apostolic Creed alone was most generally used, but frequently, also, the Athanasian, as in the Weisenberg catechism of Otfried. The catechism of the Bohemian Brethren included also the doctrines concerning the sacraments, and a table of family duties, a Latin copy of which they sent to Luther in 1523.

In his larger catechism, after having completed the discussion of the first three parts, he thus commences the fourth part : " We have now completed the three chief articles of the

common Christian doctrine. Besides these, it remains yet for us to speak of the two sacraments, instituted by Christ, concerning which every Christian should have at least some general information, since there can be no Christian without them." This proves that Luther's plan was taken from the catechisms already noticed, and that he confined himself strictly to the number and arrangement of their subjects. These catechisms, therefore, constituted the ground-work of Luther's catechisms.*

V. CATECHISATION.

17. *What is the derivation of the terms Catechising, and Catechisation? and how do you define them?* †

Both words convey the same idea. They are derived from the Greek word, *κατηχεω*, which signifies, *to sound, to sound back, to sound instruction in the ears, to inculcate*; and they are employed to designate that mode of imparting oral instruction which consists in propounding questions, receiving answers, and then offering corrections and explanations.

18. *What is the origin of this mode of instruction?* ‡

The original mode was oral, by questions and answers. It was customary in the ancient Church to gather those who needed instruction into some suitable place, where persons qualified either held disputations or delivered dogmatic lectures, and then questioned the hearers on what had been said. It is generally supposed that the early catechists followed no set forms, but endeavored by their mode of instruction, first to awaken a train of thought, and then follow it withersoever it might lead. Afterward, however, when the doctrinal theology of the Church became more strictly defined, catechetical instruction became more dogmatic, that is, confined itself more strictly to the settled doctrines of the Church.

19. *What were Luther's views of Catechisation and the Catechism?* §

Luther insisted strenuously on the use of the catechism. He urged ministers to study it daily, and to teach it to the children under their care. In one place he remarks: "Our young

*Book of Concord, Müller, 1848, Hist. Intr., vol. I., p. LXXXVII., §2. Henkel's 2d Edition, 1854, p. 66. Luther's Works, by Irmischer, vol. XXII p 1, Pref. Remarks.

† Enc. Relg. Klg., p. 338.

‡ New Am. Cyc., vol. IV., p. 557. Art. "Catechism."

§ Book of Concord, Introductions to the Larger Catechism.

people ought to learn all the parts of the catechism thoroughly, and carefully exercise and improve themselves in it."

In another place, he remarks: "Therefore, it is the duty of every father to question and hear his children and household servants at least once a week, in order to see what they have learnt in it, (the catechism); and if they can not repeat their lesson, he should be in earnest in urging them to learn it."

Again, speaking of those who neglect, despise, and oppose the catechism and other means of grace, he says in substance: "I also am a doctor and preacher, yea, as learned and experienced as all those who manifest such audaciousness and security; and yet I act as a child that is learning the catechism. In the morning, I read from word to word and meditate; and when I have leisure, the Commandments, Creed, Lord's Prayer, Psalms, etc. I must continue a child and pupil of the catechism, and I do this willingly."

20. *What were the views of the excellent A. H. Franke on this same subject, nearly two centuries after Luther's time.**

In one of his weekly hortatory lectures, delivered to the theological students at the University of Halle, he introduces the following remarks: "In the estimation of the theological students, the catechism is an insignificant volume, which they imagine has already been learned by them in the schools. Therefore, although they know there is to be an examination of the children in the catechism, they think it unnecessary for themselves to be present; they wish to have that which is dignified, elevated, sublime. And when they afterward enter the sacred office, the volumes they have purchased, and the lectures they have written, stand there, but they know not to what purpose to make use of them. When they are subsequently called on to examine a few children, they 'can't wash the first spoon.' The common evil is, that what we need every day in discharging the duties of our office we do not learn, because it appears to us too insignificant; and what we learn at the Universities, we cannot afterward succeed in using to effect. For if I have volumes full of knotty questions, and become pastor of a church, composed of farmers, or even of such as live in cities, or if nobles, soldiers, and the royal household are before me, I cannot make use of such questions, or if I do, I impose upon them, because it is my duty to tell them

**Lectioes Parineticae on the Epistle to Titus, Lect. x. pp. 186, 187.*

HISTORICAL. CATECHETICS.

how they ought to turn to God and be saved. we ought to tell them."

21. *What has been the general practice of the Lutheran Church in Germany in reference to catechetical instruction?*

The catechism is taught the children in the schools, and after they have arrived at a specified age, varying somewhat according to the legal requirements of different kingdoms, they are for a short time instructed by the pastors, and then admitted to church privileges by confirmation.

It is customary also to preach or lecture and examine the children, on the catechism, on Sabbath afternoon.*

22. *In what estimation did the first Lutheran Ministers in this country hold catechisation? Why did they feel themselves specially urged to it? And from what circumstance do you learn their estimation of it?*

The first ministers of the Lutheran Church in America were firm advocates of catechisation. They felt themselves specially urged to it on account of the extreme ignorance of the children of the Church.

The estimation in which the patriarchs of the American Lutheran Church held catechisation, may be learned from the chapter of instruction on this subject found in the Liturgy of the then only existing Lutheran synod in this country. The Liturgy was published in 1786. The synodical body was entitled, "The United Evangelical Ministerium in North America." It was composed of 24 members, Rev. Henry Melchoir Muhlenberg, D. D., was the senior, and the late Daniel Kurtz, of Baltimore, was the youngest member. This Ministerium is the mother of all our Lutheran synods, and it is now represented by the Synod of Pennsylvania. This synod has retained, in all its Liturgies to the present time, substantially the same instructions. We find them, also, in the Liturgy published by order of the General Synod, in 1847.

Without entering into details, these instructions urge it upon pastors to exert themselves to give to their catechumens clear views, at least on the fundamental doctrine of our holy religion. Among these fundamental truths are enumerated the following:—

1. The doctrines concerning God in general.
2. The doctrine of the fall and depravity of man.

*Spener's *Erklärung der Christlichen Lehre*, Züschrift, pp. xxiii, xxiv.

3. The doctrines concerning Christ, setting forth in what manner he has rendered possible our return to God, or our restoration to holiness.
4. The necessity and nature of this return or restoration by repentance, faith and sanctification.
5. The doctrines respecting baptism and the Lord's Supper.
6. The doctrines respecting death, judgment, heaven, and hell.

Again, it is stated that the main object to which all the efforts of the catechist should be directed, must ever be to lead his catechumens, by the blessing of God, to repentance and true conversion.

23. *Can you give the practice of any other denominations in regard to this mode of instruction?*

The German Reformed Church practices substantially the same system of catechisation as the Lutherans. Their youth are formed into classes of catechumens, are regularly instructed in the Heidelberg Catechism, and admitted to full membership by the rite of confirmation.

The Protestant Episcopal Church also requires that every person, before admission to its communion by confirmation, must learn the catechism. In their Book of Common Prayer, under the topic "*Catechism*," we find the following rubrics:

"The minister of every parish shall diligently upon Sundays and holy days, or on some other convenient occasions, openly in the church, instruct or examine so many children of his parish sent unto him, as he shall think convenient, in some part of this catechism."

"And all fathers, mothers, masters and mistresses shall cause their children, servants and apprentices, who have not learned their catechism, to come to the church at the time appointed, and obediently to hear, and to be ordered by the minister, until such time as they have learned all that is here appointed for them to learn."

"So soon as children are come to a competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments, and can answer to the other questions of this short catechism, they shall be brought to the bishop."

"And whensoever the bishop shall give knowledge for children to be brought unto him for their confirmation, the minister of every parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such per-

sons within his parish, as he shall think fit to be presented to the bishop to be confirmed."

The Pilgrims who landed at Plymouth Rock in 1620, brought with them from the old world to our country the practice of catechising their children. As early as 1629, they introduced a regulation, that all secular business cease at 3 o'clock on Saturday afternoon, and that the time be spent in catechising. It is moreover stated in the Colonial Records, "that the Legislature ordered that all parents and mothers of families do once in a week catechise their children, and that the select-man see that this order is obeyed."

The Presbyterian Church is a warm advocate of catechisation. In its Form of Government they particularize "catechising" as one of the ordinances in a particular Church, and, also, as one of the ways of sanctifying the Lord's day after the public services of the sanctuary are over; and under the chapter, treating "*Of the admission of persons to sealing Ordinances*," they require, that "children born within the pale of the visible Church, and dedicated to God in baptism," . . . "are to be taught to read and repeat the catechism, the Apostles' creed, and the Lord's Prayer."

Formerly the parents were very faithful in requiring their children to commit their Shorter Catechism. The Sabbath afternoon or evening was devoted at home to catechetical instruction, and the pastors were in the habit of hearing the children, at stated times, recite the catechism, either in the church, or at neighborhood meetings in the country. Since the introduction of Sabbath-schools, however, there seems to have been a manifest decline in their household religious training, the catechism being left mainly to Sabbath-school teachers. To counteract this tendency in their churches, the General Assembly passed the following resolution in 1832:

"*Resolved*, that the use of the catechisms, in the religious instruction of the young, and of the children under the care of the Church, be affectionately and warmly recommended to the sessions in connection with the General Assembly, as the most effectual means, under God, of preserving the purity, peace, and unity of the Church."

Indeed, this branch of the Church has frequently expressed, in all its courts, its deep interest in catechetical instruction. It is left, however, to the pastors and elders to do the work in their own way.

The Dutch Reformed Church also places a very high estimate on catechetical instruction. In the article on this Church, in the History of Denominations in the United States, we find the following statement :

" It is a rule in our Church that each pastor shall lecture on a section of our Heidelberg Catechism, in the afternoon of the Sabbath, so as to go through the whole in a definite time. These lectures exhibit an entire system of pure and holy doctrine to the people, in a regular course. And to this admirable system do we humbly and prayerfully ascribe the uniformity and strictness of adherence to pure doctrine in our churches. The design is to secure doctrinal preaching, and that of the entire system, to our people, in a regular course, from year to year."

The following extracts are taken from the Lectures of Dr. Cannon on Pastoral Theology. (See Sect. xxxi., on Catechetical Instruction.)

" Parents are bound to catechise and instruct their children religiously, in their households respectively. But in addition to this, pastors, in their churches, are also bound to instruct in divine truth the young under their pastoral care, catechetically."

Again he remarks : " For catechising may be denominated an extended family visitation. In that exercise the parents and children of a neighborhood meet their pastor ; he addresses them on subjects deeply interesting to both, and in a manner that can be rendered interesting to both, and can show that he labors to have Christ formed in them."

Once more : " If the pastoral charge be a congregation situated in the country, let it be *distribute* !, for the convenience of parents and their children, into districts, as such districts will always secure a larger number of catechumens than if the society be formed to convene in some central place ; let the elders, as in duty bound, furnish the pastor with a register containing the names of the children in such district ; and when assembled in the catechetical exercise, let the names of the catechumens be regularly called as questions are proposed ; and let efforts be made by the Church, that the children of the poorest be enabled to attend.

" Insist upon the *parents' attendance* upon the catechetical lectures, with their children. Their vows bind them to do this. Pastors are coadjutors with them, in their attempts to bring up their children in the nurture and admonition of the Lord."

The Methodist Episcopal Church must not be overlooked in the notice of the churches of the United States, that encourage catechetical instruction amongst their youth. I shall first give several quotations from their Book of Discipline :

The second answer to the question : "*What shall be done for the baptized children of the Church ?*" is as follows : "At the age of ten years, or earlier, the preacher in charge shall organize the baptized children of the Church into classes, and appoint suitable leaders (male or female), whose duty it shall be to meet them in class once a week, and instruct them in the nature, design and obligations of baptism, and the truths of religion necessary to make them wise unto salvation ; urge them to give regular attendance upon the means of grace ; advise, exhort and encourage them to an immediate consecration of their hearts and lives to God, and inquire into the state of their religious experience ; *Provided*, that children unbaptized are not to be excluded from these classes."

Amongst the "*duties of those who have the charge of circuits or stations*," we have as the 9th specification, "To publicly catechise the children in the Sunday-school, and at special meetings appointed for that purpose. It shall also be the duty of each preacher, in his report to each Quarterly Conference, to state to what extent he has publicly or privately catechised the children of his charge."

Under the head of "*Sunday-schools and the Instruction of Children*," we find, amongst others, the following two instructions

"It shall be the duty of our preachers to enforce faithfully upon parents and Sunday-school teachers the great importance of instructing children in the doctrines and duties of our holy religion, to see that our catechisms be used as extensively as possible in our Sunday-schools and families, to preach to the children and publicly catechise them in the Sunday-schools, and at public meetings appointed for that purpose."

"Every preacher in charge shall lay before the Quarterly Conference, to be entered on its journal, the number, state, and average attendance of the Sunday-schools and Bible-classes in his charge, and the extent to which he has preached to the children and catechised them, and make the required report on Sunday-schools to his Annual Conference."

The catechisms referred to in the above extracts, is a con-

nected series of three catechisms, prepared by the editor of their Sunday-school books, by him submitted to the General Conference in 1852, by that body referred to a select committee, and having been favorably reported on as to their plan and execution, "the Conference unanimously adopted the report, and ordered the immediate publication of Nos. 1 and 2, and the completion and issue of No. 3, on the plan proposed."

This branch of the Church, then, has its series of three catechisms. The following extracts are taken from the preface of the first number: "It is not published as a child's catechism merely, but as the **CATECHISM OF THE CHURCH**, including both young and old. . . . This is called Catechism No. 1, only for the sake of distinction. It is *the* Catechism. No. 2 is the same, with the addition of numerous Scripture proofs and illustrations printed side by side with the several questions and answers. No. 3 also repeats the Catechism in small type for reference, but it is designed for a series of instructions of a much higher grade. . . .

"Continued perseverance is essential to success in catechetical instruction. It is therefore earnestly recommended to parents, teachers and ministers to review their pupils in the Catechism with frequency and regularity.

"In every Sunday-school there should be at least a monthly recitation of the whole Catechism, whatever other studies may be pursued."

I will add a few extracts from the Introduction of Catechism No. 3:

"The design of this Catechism throughout, is not only to exercise the memory, but to discipline the mind, to enlighten the understanding and to improve the heart. In its preparation, constant reference has been made to the elaborate catechetical works of former times, with the intention of copying their excellencies and improving upon their construction and phraseology.

"It is hoped that the study of this manual of Christian truth may become universal in our Sunday-schools and in our families, and that the day will soon come when no person amongst us of sufficient age will be found ignorant of its contents, or unable to give a reason of the hope that is in him."

I will also notice a "**MANUAL OF INSTRUCTION for Classes of Baptized Children in the Methodist Episcopal Church:**" by B. Hawley, D. D. In the preface he says:

"This small volume is designed to meet a demand created in the Methodist Episcopal Church, by the section in the Book of Discipline that requires the organization of baptized children of ten years of age into classes for special instruction on the several topics herein treated. . . . In these lessons there is material enough, if interspersed with familiar lectures or sermons on the more practical parts, to occupy a class of juveniles a year or more."

This manual is designed by its author to follow No. 1, and precede Nos. 2 and 3 of the Catechisms. It is divided into twenty-five lessons. The subjects embraced in it are, an address to parents; the relation of baptized children to the Church; the nature, design and mode of baptism; the baptismal covenant; the Lord's Prayer; the Ten Commandments and the Apostles' Creed; the sacraments; the conditions of salvation; repentance and faith in Christ; justification; regeneration; holiness; early piety, with examples from the Old and New Testaments; the beatitudes; temperance, and Bible temperance men; and prayer.

The first lesson, viz.: "the address to parents presenting their child for baptism," is quoted from the Book of Discipline. I will give one brief extract from it: "And further, ye (the parents) shall provide that *he* (the child) shall read the Holy Scriptures and learn the Lord's Prayer, the Ten Commandments, the Apostles' Creed, the Catechism, and all other things which a Christian ought to know and believe," etc.

It is evident from the above extracts, that some holy seraph has taken a new live coal from off the altar, and laid it upon the mouths of our Methodist brethren, which has fairly kindled up their hearts and fired their lips on the duty of catechisation.

May we Lutherans never yield the palm to them in this angelic, this Christ-like work!

The Evangelical Association, (Albrights,) at their Conference, held in Pittsburg in 1852, imposed the duty of catechising on all their preachers, in the following resolutions:

1. "It shall be the duty of our preachers, on their respective circuits, stations and missions, to establish classes composed of young persons of ten years and upward, to receive catechetical instruction.

2. It shall be the duty of the preacher in charge to apprise the congregation committed to his care of his intention and

duty to instruct the children, and endeavor to explain to the parents the propriety of catechetical instruction, and admonish them to encourage their children to receive instruction.

3. The minister shall receive the names of all such children as are willing to be catechised, and shall appoint the time and place to meet them.

4. In order properly to instruct the children, the minister shall arrange them into different classes, according to their progress and ability.

5. When the minister meets the children the first time, he shall endeavor to explain to them the propriety and necessity of receiving catechetical instruction, and shall endeavor thus to encourage them to learn. He shall likewise prescribe tasks in the catechism to be learned by the children, according to their advancement and ability."

The following extract is taken from an article on their new English Catechism in one of the numbers of the *Evangelical Messenger*, of this denomination:

"The want of regular catechetical instructions has long been a great *desideratum* in our Church, and I am glad that there seems to be a general waking up on this subject. It is true, some of our first preachers attended to it occasionally, and there are still members on Somerset circuit, who, with emotions of joy, relate the happy effects produced thereby. But as this means of grace was by many misused, and indeed by some, with the addition of confirmation, made the very door of the Church, the Evangelical Association, by trying to avoid the one extreme, gradually fell back nearly into the opposite one, which is not much better. But at present there are *noble* and *laudable* efforts being made to regain what has been lost. And in this philanthropic, and even angel-like work, the West Pennsylvania Conference appears to have the honor of leading the way. But I hope the rest will speedily fall in, and with united efforts carry on this glorious work, until catechetical instruction will be as common a thing in the Evangelical Association as holding prayer-meetings. Past experience has amply proved that those religious denominations who neglect the training and instructing of their youth, never come to much. *The lambs must be fed*, and the plants in the nursery cultivated, if they are ever to come to anything. But oh! what a pity that there are still some of our members who, instead of training up their children

in the way that they should go, let them run into all manner of evil, so that their religious character looks more like a wild *crab-tree* than a well-cultivated fruit-tree. *Come* parents, *up* and see to this matter; buy the necessary books for your children; send them to the Sabbath-school—to the house of God, and to the place where catechetical instructions are given. Raise them up for God, and for usefulness in the Church. Awful are the responsibilities resting upon you. We hope none of our ministers will lag in this good work. *Take hold forthwith.* Let us see what we can do for God and the rising generation.”*

We trust that the coal which has touched the lips of this Association has taken away the iniquity, and purged the sin of its ministry and laity in their terrible denunciations of our system of catechisation.

The Wesleyan Methodists of England have also shown themselves capable of appreciating the importance of catechetical instruction. This will be seen from the following statement by the English correspondent of the *New York Christian Advocate*, and which appeared in that periodical in 1850:

“To remedy the want of real Scriptural instruction among our young people, Mr. Samuel Jackson has for years urged the establishment of classes, introductory to church-membership, wholly occupied in Scriptural studies, and designated catechumen classes. For some years they have been in operation, and in such great towns as Sheffield and Leeds have already yielded fruits that greatly encourage the connexion to hope for good from their general extension. For this purpose it has been thought necessary to do all that is possible towards their organization. Mr. Jackson has proposed that a token be given to each catechumen recognizing his membership in that class, and therefore his claim to pastoral care. This proposal has been debated at length in Conference, and with deep interest on the part of the preachers.”

“One of the reproaches sometimes cast upon Methodists by persons of other denominations is, that though perhaps before their neighbors in clear views of theology as a system, they are behind them in habitual study and actual knowledge of the word of God. One sometimes hears it said that Methodists in their prayers more fluently quote the hymn-book than

*See *Missionary*, vol. v., No. 10, p. 78.

the Bible. This is a grave reproach, and all ought to see to it that whatever ground exists for it should be removed.

"Nothing is more likely to forward this good end than to bring as many as possible of the young people under stated Scriptural instruction."*

VI. THE CATECHETICAL AND SOCRATIC METHODS OF INSTRUCTION.

24. Are the Catechetical and the Socratic Methods of Instruction the same?

They are not. The catechetical method is Socratic in its mode of instructing by questions and answers, but they differ from each other in this, that whilst in the purely Socratic method, the teacher limits himself to directing by his questions the course of the pupils' thoughts, but allows the conclusions to be formed by the operation of the scholars' own mind; in the catechetical method both questions and answers are furnished the pupils.

Examples of the Socratic mode of instruction :

1. What divine attribute do miracles prove?
2. What attribute does prophecy prove?
3. What attribute does the harmony of the Scriptures prove?
4. What attributes do the doctrinal and moral contents of the Bible prove?
5. Since, then, the Bible implies and demands all these divine attributes, who must be its author, and why?
6. What, then, are the chief sources of proof for the divinity of the Bible?
7. How do miracles prove the divine origin of the Scriptures?
8. How does prophecy prove it?
9. How does the harmony of the Scriptures prove it?
10. How do their doctrinal and moral contents prove it?

*Lutheran Observer, vol. xviii. No. 29.

PART II.

THEORETICAL CATECHETICS.

1. *What are the general topics embraced in theoretical catechetics?*

They are the catechumens, the catechist, the instruction, the public examination and confirmation.

I. THE CATECHUMENS.

2. *What classes of persons should be admitted to catechetical instruction?*

The object being to enlighten and lead men to the Saviour, all ought to be admitted who are desirous of attending. But the pastor should exert himself to secure the attendance of the following classes of persons:

1. The children of the church who have arrived at an age when they are capable of comprehending his instructions.

This period of life is much earlier than is generally supposed—say, not unfrequently at the age of six years. Such children may sometimes not be able to read; they may, nevertheless, be capable of comprehending the pastor's instructions. To meet the wants of such children—I mean those under, say twelve years—they should be formed into a separate class, and should meet as frequently as the pastor's time will admit. It might be once a week, but at least once a month, especially where the pastoral charge consists of only one or two churches. With such children the catechism need not necessarily be used. The substance of it can be impressed on their minds by requiring them to repeat it after the catechist. In this way the Ten Commandments, the Apostles' Creed and the Lord's Prayer will very soon be committed. The divisions of these topics can then be taken up, and subsequently their individual parts, with their explanation and enforcement. This will be a

delightful exercise, and profitable both to the pastor and children. Try it. You will be astonished at the progress your children will make.

Let no pastor say, *I have no time for such little work.* Depend upon it, it will be to you a great saving of time in acquiring a facility to bring your instructions within the comprehension of infant minds;* in giving you ideas, and not unfrequently the outlines of lectures and sermons; in becoming acquainted with the children of your charge; in securing their attendance at the proper time in the regular catechetical class, and, finally, in your stated instruction preparatory to confirmation.

2. Other young persons in the neighborhood whose parents or guardians have formed no church connections.

3. Awakened adults, who either belong to the pastor's own congregation, or who have manifested no decided preference for any church.

The term *congregation* is here used to designate not only the church members, but also all other persons who attend the minister's preaching.

4. All other adults not connected with any other congregations whom he can influence to take sufficient interest in religion to attend his lectures.

3. *What is the best method of forming a class of catechumens?*

Two methods have been pursued:

1. The pastor makes it his business to visit as many of the families belonging to his congregation as his other duties will admit—all, if possible—for the purpose of having a personal conversation with such persons as have never made a public profession of religion by uniting with the Church. The object of this visitation is to induce them to attend a course of religious instruction with the view of becoming the followers of Christ. This will require considerable time, but the pastor will be amply repaid for his loss in this respect. Indeed, several weeks spent annually in this way must never be regarded as a loss, for it belongs to the appropriate work of the pastor, and he sadly neglects his duty when he neglects such visitation. He cannot discharge his whole duty in the study, in the pulpit and in the lecture-room. He owes solemn pastoral

*As a specimen of simplifying truth to the youth, see "*Todd's Lectures to Children.*"

duties to his people, and the above method of gathering catechumens is, in part, discharging such duties.

2. The pastor holds a protracted meeting, at the close of which he announces from the pulpit that he intends commencing a course of religious instruction, the object of which he distinctly states, pointing out at the same time its propriety and necessity, and then invites and urges the new converts, all other awakened persons, also the children of the church, and, indeed, all who may feel inclined to attend, to meet him at such time and place as he designates.

These methods are both good. Each has its advantages. I would, therefore, recommend their combination.

4. *What complaint do we not unfrequently hear amongst our ministers on this subject, and how can it be remedied?*

We frequently hear the complaint from our pastors that they cannot secure the attendance of their young people at their catechetical lectures.

This complaint may frequently be remedied by adopting and combining the above two methods of forming a class of catechumens. One of my former students writes to me that he had formed a class of about sixty catechumens, and that this was the result of family visitation, in connection with a protracted meeting.

With the ultimate view of bringing the youth into the regular catechetical class, let the separate class of children be formed and instructed as already indicated under Question 2, No. 1. This will, in most cases, remedy the evil complained of. If, however, you do not succeed in these several ways in securing the attendance of your young people upon your instructions, it may be necessary for you to preach a series of sermons on the subject.

II. THE CATECHIST.

5. *Wherein do the qualifications of a good catechist consist?*

They do not consist in being able to discourse learnedly and eloquently from the pulpit to a congregation of adults; nor in the ability of conversing intelligently and systematically on the doctrines of Christianity with persons who have enjoyed the advantages of a liberal education; nor yet in such a knowledge of human nature as will enable one at pleasure to arouse the feelings of others by the relation of some anecdote

or the sickness or death of some friend, or by the description of the final judgment.

They do consist—

1. In an ardent love for souls. Such love brought the Saviour from heaven to earth, and induced Him to assume our nature; to endure all kinds of insults and hardships; in His instructions to bear with the ignorance, the prejudices and the dullness of his pupils; and, finally, to suffer the ignominious and painful death of the cross. Such love *alone will qualify us to be good catechists*. Other things are necessary, but this is the foundation. It is the root of the whole matter. Whatever gifts we may possess, they cannot compensate for the want of this. We must have an ardent desire for the salvation of our catechumens, or we will fail in our work, and finally lose our reward.

2. In the gift of so simplifying one's instructions as to bring them down to the comprehension of the most ignorant, and of so illustrating their practical character as to reach the heart and influence the will.

This is probably, to some extent, a natural gift; but to possess it in a high degree it must be assiduously cultivated.

To qualify ourselves as *preachers* we spend years in training our minds and acquiring useful knowledge. More—we study how to make ourselves acceptable and efficient *speakers* in the pulpit and on other public occasions. Here we recall the maxim: "If you would read and speak well, you must first learn how." To this end, we pay attention to vocal culture, to the position of the body, to our movements on the stage and to the pronunciation of our discourses. This is all right. It is our duty. Are we not under equal obligations to qualify ourselves as good catechists? To be such, we must possess the second qualification just mentioned. Let no one say, "*Nature has not endowed us with the gift.*"

I say, cultivate and acquire it. It is worth years of study and practice. Study how to simplify your instructions, and, in doing so, don't forget to pattern after the Great Teacher. We must be specially careful not to use our college phrases. It will be difficult for some to deny themselves this luxury, but it must be done, or we will partially fail in our work.*

3. In the gift of employing in one's instructions "the

*As a good sample of simplifying truth to children, read "*Todd's Lectures to Children.*"

manner and tones of a kind father, rather than those of a stern master or superior."

4. In the exercise of patience toward all our pupils, but especially toward those who are dull of comprehension.

6. *In what does the art of the catechist consist?*

In the ability to elicit and develop the ideas of his pupils by a judicious selection and arrangement of questions propounded on the subject or passage under investigation, and adapted to elucidate, impress and enforce its true import.

7. *In what manner should the catechist make special preparation to fit his own heart for the work?*

He must consider—

1. That if he would be successful in leading his catechumens to become faithful followers of Christ, his own mind and heart must first be brought fully under the influence of the Gospel, and that his instructions and efforts must be made effectual by the power of the Holy Spirit.

2. That they have been redeemed with the precious blood of the Son of God.

3. That his instructions *should*, and in all probability *will*, lay the foundation of their temporal and everlasting welfare.

4. That whilst by his faithful efforts he may become the instrument of saving their souls, his want of faithfulness, in a single instance, may bring upon them the deepest misery.

5. That they will be especially required at his hands.

Here the catechist's reflections should be something like the following: Do I fully realize in my own heart the power of those doctrines, and do I conscientiously practice those duties which I am now about to explain and enforce? Am I sufficiently impressed with my own incompetence, and with my dependence on the aid of the Holy Spirit for success in my work? Oh! what is the value of the souls of my catechumens, when I contemplate them in the light of Gethsemane and Calvary; in the light of the self-denials, the insults, the groans, the agonies, the tears, and the blood of Jesus! What will be the consequence to my catechumens, in time and eternity, of my faithfulness or unfaithfulness? Lord, give me grace to be faithful, that I may render my account "with joy and not with grief."

III. THE INSTRUCTION.

8. *What should always be the object of catechetical instruction?*

It should not be merely to commit the catechism to memory, to be admitted to full membership in the Church, and to commune at the Lord's table.

It should be, 1. To enlighten the mind by imparting a systematic knowledge of evangelical truth. 2. To develop the moral powers, viz.: the faculty of discriminating between right and wrong, the conscience, and the will.

To develop the faculty of discriminating between right and wrong, we must educate the judgment and reason on moral subjects.

To the conscience properly belongs, *first*, an impulsive power, or feelings of moral obligation, urging us to do the right and resist the wrong; and *secondly*, a retributive element, or feelings of approval or disapproval after an act has been performed. These feelings can be called into actual exercise only by a knowledge of right and wrong; their development, therefore, depends orderly and mediately on the cultivation of the previous faculty.

The moral training of the will, consists in forming the habit of influencing its decisions by right motives.*

3. To lead our catechumens to become the true disciples of Christ.

9. *What are the things to be taught our catechumens?*

As every thing in the Bible cannot be discussed, it will be necessary for the catechist to confine himself to the fundamental truths of our holy religion.

10. *How are these truths sometimes classified?*

Under three heads—*Doctrines to be believed, Changes to be experienced, and Duties to be performed.* They include historical facts, doctrines, commands, and promises.

11. *Should we discuss these truths indiscriminately without any order? or adopt a regular system? And if the latter, can you assign the reasons for it?*

We should pursue a systematic course of instruction. The reasons are the following—

1. We find evidence every where in the physical, intellectual and moral world, that God is a God of order. All the discoveries of science proclaim, that order in nature is universal. Indeed, the uniformity of nature must be admitted before we can believe in the result of any induction; it, therefore

* On this subject, see our Homiletics, Part V., Chap. iii., Sec. 4, *Hortation*.

necessarily enters into every case of inductive investigation and proof, either expressed or implied.

The powers of the mind are developed in all men in the same way. Knowledge must precede feeling, and both are necessary to intelligent, earnest and efficient action. The same is true in regard to the moral powers. The faculty of discriminating between right and wrong must be cultivated before conscience can assert its authority; and both are again necessary in order that the acts of the will may come within the province of moral agency.

2. We find order in the Plan of Redemption.

We have, *first*, the atonement, in order that our salvation may be possible; *then*, the means and conditions of its bestowment; and *finally*, also the order of its bestowment, viz.: Christ our wisdom, righteousness, sanctification and redemption.

3. We find occasional examples of order in the manner of stating truth and inculcating duty in the Bible.

Acts x. 34-43. In this passage, we have presented in regular order, the following doctrines: (a) That God is no respecter of persons. (b) The conditions of acceptance with him, viz.: "fearing him and working righteousness." (c) The ground of our acceptance, viz.: "Jesus Christ." (d) The evidence of Christ's messiahship, viz.: his being "anointed with the Holy Ghost and with power;" his benevolent actions; his miracles, that these were performed by the power of God, and, therefore, were impliedly his testimony to Christ's mission, and the apostolic testimony to the credibility of all his works. (e) His crucifixion. (f) His resurrection and its evidences. (g) His return to judge the world; and (h) forgiveness of sins by faith in him, the uniform teaching of all the prophets.

Acts xxvi. 17, 18. In these two verses we have the object of preaching stated in regular order: (a) The call—"to whom I now send thee." (b) Illumination—"to open their eyes." (c) Conversion, *first*, from false to true religion—"from darkness to light," and, *secondly*, from a state of alienation from God to true submission to him—"from the power of Satan unto God." (d) Faith—"by faith that is in me." (e) Justification—"that they may receive forgiveness of sins;" and (f) the promised inheritance—"an inheritance among them which are sanctified."

The Decalogue, Ex. xx. 1-17. Here we have, first, Duties

to God; and, second, Duties to our fellow men. And certainly the *first* duty that any creature can owe to any other being, is his duty to his Creator; for to him he holds the first relation, and to him, therefore, he owes his first duty. Without noticing the order of the commandments of the first table, we pass on to those of the second. And here we have, *first*, the duty of children to their parents, evidently, however, implying the duty of parents toward their children, as also the correlative duties of husband and wife. These are the first duties which one human being can owe to any other human being. Then follow the commands inculcating our mutual duties, and (a) to each other's person—"thou shalt not kill;" "thou shalt not commit adultery." (b) To each other's property—"thou shalt not steal;" and (c) To each other's reputation—"thou shalt not bear false witness against thy neighbor." Finally, we have a command requiring the suppression of all improper desire for our neighbor's property, etc.

Can any one produce an ethical code more naturally, and, therefore, more logically arranged?

The Lord's Prayer, Matt. vi. 9-13. This pursues the same arrangement which we find in the decalogue, viz.: *first*, petitions having direct reference to God; and, *secondly*, those having special reference to ourselves. Again, the first petition prepares the way for the second, and the second again for the third; they stand related as cause and effect. In the second class of petitions, we ask, *first*, to have our *bodily wants* supplied; and *then* for *spiritual blessings*. And in what order do we need the latter? Evidently (a) pardon; (b) preservation in this state of pardon, and (c), final deliverance from all the ills to which we are still heir. This is the precise order of the last three petitions.

Should we not, then, learn wisdom both from nature and revelation in regard to imparting systematic instruction to our catechumens? But—

4. Our catechumens will receive more lasting benefit from a systematic course of instruction. "Order is Heaven's first law." And let us not forget that order is memory's first law.

12. *Would you make use of a catechism in your catechetical instructions? and why?*

I would, because, first, a good catechism is a guide, and, therefore, an important help to the catechist; and second, it is almost indispensably necessary to the progress of the catechumen.

13. *Which do you regard as preferable; that each pastor make his own catechism, or make use of the one adopted by the Church? and why?*

It is preferable that each pastor make use of the one adopted or recommended by the Church, because this is necessary to uniformity and harmony in the Church. The other plan would be manifestly a disregard of the wisdom, and a contempt of the authority of the Church.

Each pastor should, however, write out a series of lectures on the catechism, in the form of questions and answers, accompanied by proof-passages both preceptive and biographical, as also, by explanations and illustrations. This would be a very profitable exercise for himself, as it would be the means of preserving the materials collected from year to year, and thus also of increasing his efficiency in this important department of his work; in short, it would soon make him, as every pastor ought to be, *master of the catechism*.

14. *Regarding Luther's Smaller Catechism as the one adopted by the Lutheran Church, what are the general features of its plan?*

These can be ascertained from its five chief parts.

They are *first*, to produce conviction of sin, which is the object of Part I., the Decalogue, by showing us that we can neither become holy nor secure salvation by our own works, merits, or worthiness; *second*, to teach us how we can be saved, which is contemplated in Part II., the Creed, by pointing out to us how salvation has been provided by the grace of God in Christ, and that it can be appropriated only by faith; and *third*, to advance the believer in the life of faith, for the accomplishment of which we have Parts III., IV. and V., the Lord's Prayer, Baptism, and the Lord's Supper, which God has given us as means of grace to enable our faith to appropriate this salvation.

15. *Where is the wisdom of this plan manifested?*

Its design is, *first*, to create a healthy appetite; *then* to provide the food to gratify it; and *lastly*, to teach the manner of deriving nourishment from it. In other words—it shows us our ruined condition and our need of a Saviour, before it reveals to us the way of deliverance; and having led us on this way, it then teaches us how to walk in it: viz.: by seeking divine help in prayer, by remembering our privileges and duties as set forth and assumed in our baptismal covenant, and

by renewing the profession of our faith in the atonement of Jesus Christ, as the only ground of pardon and eternal life.

This plan, then, embodies a true philosophy. It has for its basis the one only practical method of salvation.

16. *Can we give the same high recommendation of our Catechism in its specific details, as we have just given of its general plan?*

If brevity and simplicity, combined with comprehensiveness, is a recommendation, then, surely, even in its details, Luther's Shorter Catechism cannot well be surpassed.

That it is sufficiently comprehensive in its general plan, is evident from what has been stated under the previous question. It comprehends the whole plan of salvation. In its details, it is a master-piece on account of the brevity of its statements and the simplicity of its language. It is, therefore, easily memorized and easily retained. Besides, its brief statements and explanations are marked by the same comprehensiveness as the general plan. To verify this assertion, I will here give—

AN ANALYSIS OF THE APOSTLES' CREED AND LUTHER'S EXPLANATION.

ARTICLE I.

I. *The Character of God.* And—

1. As our Father.
2. His Omnipotence.
3. His Love.

II. *The Works of God.* And—

1. That He is the Creator of all things.
2. That He is our Preserver and Governor.
3. That He is our Benefactor.

III. *Our Duty growing out of our Relation to God, as implied in his Character and Works.*

1. *Our Relations to God.* These are (a) our entire dependence upon him; (b) our unworthiness of the blessings he confers upon us.
2. *Our Duties growing out of these Relations.* These are (a) Gratitude; (b) Praise; (c) Consecration to His service, or obedience to His will.

ARTICLE II.

I. *Our Ruined State; or, the State of Sin.*

1. Man is a sinner.
2. He is under the sentence of condemnation.
3. He is helpless; or utterly undone.

II. *Our Deliverance through Jesus Christ.*

1. The Deliverer Himself, and (a) His title—Jesus Christ, the Son of God. (b) His natures—divine and human. (c) His states—humiliation and exaltation. These are—His conception, birth, sufferings, death, burial, descent into hell, resurrection, ascension, exaltation at the right hand of the Father, and his second advent to judge the world. (d) His offices—priestly and kingly. The prophetic is not referred to.
2. *The Deliverance.* And (a) *In what it consists.* It is; first, From sin, death, and the power of the devil; second, That we may be his, live under him in his kingdom and serve him in everlasting righteousness, innocence and happiness. (b) *The terms by which it is described, viz.:* “Redeemed, purchased, delivered.” (c) *The means by which it is purchased;* first, Not with gold and silver; but, second, With the holy and precious blood of Christ, and with his innocent sufferings and death.

ARTICLE III.

I. *Our Inability to accept the Purchased Salvation.*

1. We cannot believe in, or come to Jesus Christ our Lord.
2. This inability is found in our reason and other natural powers.

II. *The Divine agencies employed to enable us to accept it.*

1. *The Holy Spirit;* who calls us, enlightens us by his gifts, works faith in us, sanctifies us, and preserves us in union with Jesus Christ.
2. *The means through which the Holy Spirit produces these effects.* These are—the Church and the gospel.

III. *Salvation itself Described.*

1. The call.
2. Illumination.
3. Justification.
4. Sanctification.
5. The resurrection at the last day.
6. Everlasting life.

We have also in connection with these three articles, our individual faith in these doctrines asserted—"I believe," etc. It is not, *we believe*; but, *I believe*.

A careful analysis of the other four parts of the catechism would show that they also are marked by the same comprehensiveness in their brief details. But this very comprehensiveness, combined with such great brevity, creates an almost absolute necessity for a work supplementary to, and explanatory of the catechism itself. Luther himself saw this want. In his introduction to his Smaller Catechism, he gives the following advice: "In the third place, after you have taught them the Shorter Catechism, take up the larger one, and give them a more comprehensive explanation. In particular, illustrate each commandment, petition and topic, as also their numerous duties, advantages, counterfeits, dangers and losses, as you find all these things fully discussed in the many books that have been written on these subjects."

But the Church has not been satisfied to follow closely this advice of Luther, to use his Larger Catechism in studying and explaining the smaller one. Numerous volumes have been written as expositions of this little book. Already in the early part of the last century, one of these writers collected and consulted nearly one hundred such expositions to aid him in preparing a similar work. One of these expository productions, by Philip Jacob Spener, bearing date of 1677, is expanded into a small octavo volume, including its dedication, preface and two tables of contents, of not less than 534 pages. Its origin was as follows: For the benefit of adults who did not attend his services on Sabbath afternoon, and which consisted of discourses on the Catechism and examinations of the catechumens, he was induced to deliver short lectures on Sabbath morning, before commencing his regular sermons, on the gospels and epistles, and which lectures he designated "*Exordia*," namely: Introductions, because they embraced the same matter substantially as his afternoon sermons and examinations, and to which they were, therefore, regarded as introductory.

These "*exordia*" proved very interesting and profitable to many of those who heard them; some of them determined to possess them in a more permanent form; and in order to accomplish this, they incurred the no small expense of having them transcribed. Subsequently they were prepared for the

press in the form of questions and answers, and thus they constitute Spener's octavo volume on the Smaller Catechism. "*Die Christliche Religions-Lehre: Nach dem Lehrbegriff der Evangelischen Kirche:*" by John Henry Kurtz, is another small octavo volume of about 200 pages, in which he confessedly discusses the doctrines of the Christian religion, on the basis and plan of Luther's Smaller Catechism.

In this country, also, we have a few similar productions, designed mainly as explanatory of Luther's Smaller Catechism. Such are the catechisms of Dr. Lochman, Sr., Dr. Morris, and others. The Synod of Pennsylvania, at its sessions in 1851 and 1852, appointed Dr. Mann to prepare an exposition of it in questions and answers, the design of which is, to aid parents, pastors and Sunday-school teachers in explaining Luther's Catechism in the family, the school and the catechetical class.

Thus we have ample evidence in the history of catechetical instruction in the Lutheran Church, from the very time of Luther to the present day, both in Germany and our own country, that the comprehensiveness of our catechism, combined with its great brevity, almost absolutely demands a supplementary work explanatory of the catechism itself.

17. *What evidence have we in the Catechism itself, as universally introduced into our churches in this country, that such a supplementary and explanatory work is an acknowledged necessity to adapt it to the wants of our pastors and catechumens?*

In every edition of Luther's Catechism that I have seen, as published in this country, we have additions equal, at least, to twice the amount of its original matter. In a German copy, already noticed under Part I., quest. 15, and where I gave a synopsis of these additions as found in said copy, the five original parts occupy only about 20 pages, whilst the additions cover not less than 100 pages. A careful examination of these additions shows us plainly that they are all designed to be supplementary to, and explanatory of, the Catechism proper. These additions, therefore, constitute the evidence inquired for.

18. *Should these additions set aside, or in any degree abridge the use of the five original parts of the Catechism? And if not, how should they be used?*

They should by no means interfere with the use of the

original parts of the Catechism ; on the contrary, we should constantly point out how these additions, in all their details, recognize and connect themselves with those original parts.

19. *Point out this connection between "The Order of Salvation," "In short and simple Questions and Answers," and the five parts of the original Catechism.*

The first question has the same object as Part I, the Decalogue.

Questions from 2d to 54th inclusive, harmonize perfectly with Part I., and Art. I. of Part II.

From the 55th to the 79th questions, we have a discussion of the matter of the second article of Part II.

The questions from 80 to 91, and from 100 to 127, are based on article III., of Part II.

From 92 to 99, Part IV., Baptism, is expanded.

Then returning to Part III., which was passed over, we have it presented from 128-141.

Part V. then receives attention from 142-149.

Finally, the remaining questions, from 150-169, plainly recognize and connect themselves with the closing parts of the third article of the Creed, namely: "The resurrection of the body;" and "The life everlasting."

20. *Give an outline of the doctrines in Part VII., as placed some editions of Luther's catechism, namely—THE ORDER OF SALVATION IN SYSTEMATIC CONNEXION.*

We have here a division of the doctrines of Christianity into two parts. *The first treats of God, and the second of man.*

I. *The doctrines concerning God.*

1. The Sources whence we derive our knowledge of God.
2. The Nature and attributes of God.
3. The Works of God.

II. *The doctrines concerning Man.*

1. Man in a state of Innocence.
2. Man in a state of Sin.
3. Man in a state of Grace.
4. Man in a state of Retribution.

Taking up our analysis again, and commencing with "The sources whence we derive the knowledge of God," we have—

1. The works of nature ; and, 2. The Holy Scriptures, etc., etc.

21. *After this analysis, please point out the connexion also of this appendix, with the original parts of the Catechism.*

The connexion is as follows: Part I., with its three divisions, and division first of Part II., namely: "The state of

innocence," include the same matter as the first article of the Creed; division second of Part II., namely: "The state of sin," includes the same as the Decalogue and part of the third article of the Creed; sub-divisions A. and B. of division III., "The state of grace," the same as the second article of the Creed; sub-division C. 1., the same as the third article of the Creed; 2, of the same sub-division, and sub-division D., the same as Baptism, the Lord's Supper and Prayer; and division IV., "The state of retribution," the same as the last two doctrines of the third article of the Creed.

22. *What two methods of instruction were given in Part I., question 24?*

The catechetic and the Socratic methods.

23. *What other two methods can you mention which, in the framing of their questions, have special reference to the manner of elucidating the subject under investigation, and which are constantly combined with the catechetic and Socratic methods?*

The synthetic and analytic methods.

24. *What is the synthetic method?*

It consists in proposing one question on each distinct topic, and the answer to which question will be that topic fully expressed.

25. *What is the analytic method?*

It consists in proposing a separate question on each distinct idea, and also, not unfrequently, on each distinct element of which such idea consists, and the answer will be that idea or element fully expressed.

26. *Which of these two methods is preferable, and why?*

The analytic, because the synthetic already implies a knowledge of the specific ideas and elements developed by the analytic. The synthetic is, therefore, not so well adapted as the analytic to our youthful learners.

27. *What is the analytico-synthetic method?*

It is a combination of these two methods. It consists in fully developing the separate elements of thought by the analytic method, and then in combining these separate elements into one theme by the synthetic method; or it may commence with the synthetic, and then, by a gradual process, close with the analytic.

28. *How does the first order of this method recommend itself?*

By commencing with the simplest elements of thought, and after having fully developed these, and having thus prepared the youthful mind more readily to grasp a generic idea, by then combining all these elements in one distinct theme. It is, therefore, the best method for developing the powers of the mind itself, and, consequently, also, of really benefiting our catechumens.

29. *Having by these methods ascertained the true sense of a passage, what should be the aim of our concluding questions?*

More fully to impress and enforce the truth thus ascertained.

30. *Please illustrate the analytico-synthetic method on Ps. xc. 2: "Before the mountains were brought forth, or ever thou hadst formed the earth or the world, even from everlasting to everlasting thou art God," first, by commencing with the synthetic method, and then, secondly, by commencing with the analytic method.*

Commencing with the synthetic method, the questions will arrange themselves under the following heads: 1. The general topic or topics embraced in the passage under investigation. 2. The specific parts or the individual statements, facts, proofs, etc., involved in each such general topic. And 3. The true sense of these individual statements, facts, proofs, etc., as they stand related to each other and to their general topics, embracing particularly the peculiarities of language and matter, such as figures, historical and scientific facts, customs, or whatever else may be necessary to their elucidation.

1. Whom does the Psalmist speak of in this verse? God.

2. What doctrine does he teach concerning Him? His eternity.

3. How many separate steps are given in the statement of this divine attribute? Five.

4. State them in their regular order.

5. Of what kind of materials do these several steps or proofs consist? Mainly, of events relating to the creation of the universe, and to the present form of the earth.

6. How are these several events stated in the order of their arrangement? They commence with the nearest, and then proceed backward in the order of past time; and having reached the first act in the work of creation, they assert God's absolute eternity, both past and future.

7. State the first of these events, and give its import; also the second and third.

8. Give the statement asserting God's absolute eternity, and its import.

Commencing with the analytical method, the questions will be embraced under the following heads: 1. The true sense of the individual statements, facts, proofs, etc., of the the passage under investigation, as these stand related to each other as subject and predicates, embracing, as in the first order of this method, the peculiarities of language and matter, such as figures, historical and scientific facts, customs, or whatever else may be necessary to their elucidation. 2. The union of the several predicates in the one subject. And 3. The combination of all the parts in one general topic or theme.

1. What is meant by *bringing forth the mountains*? It refers to the time when there were no mountains, and to the convulsions of the earth that produced them.

2. What is meant by *forming the earth and the world*? The forming of the earth evidently refers to the change that was wrought upon it on the first and second of the six days of creation (Gen. i. 3-8), and the forming of the world to the original creation of the heavens and the earth, as related in Gen. i. 1.

3. What is meant by the phrase "*from everlasting to everlasting*"? It is the same as without beginning or end. It, therefore, asserts endless duration, or absolute eternity, both past and future.

4. Of whom is the Psalmist speaking? Of God.

5. How does he connect God with the bringing forth of the mountains, and the forming of the earth and the world? He connects God's existence with these events.

6. What do these two statements teach concerning God? That He, as the Creator of the earth and the world, existed before their creation.

7. Does the remaining part of the verse refer to the same doctrine? It does.

8. What does it add to it? It extends God's existence beyond the time of creation, asserting His absolute eternity, both past and future.

9. Give now the several steps in the order of stating this doctrine. They are the formation of the mountains, the reduction of the earth from chaos to order, the original crea-

tion of the whole world, duration without beginning, and duration without end.

10. Repeat again, distinctly, the doctrine which is taught us concerning God in this passage.

The doctrine of God's eternity, both past and future—in other words, His existence without beginning and without end.

11. What striking facts are implied in these statements, and in the order of their arrangement?

That the formation of the mountains is a later event in the history of the earth than its reduction from chaos to order, and that this is again a later event than the original creation of the world.

Concluding Questions.

1. Can we comprehend the eternity of God?

2. What should this teach us concerning the nature of God in general?

3. If God is incomprehensible, might we not naturally expect to find many things, also in His works which are incomprehensible?

4. Mention some things in the works of nature that are incomprehensible. The creation of all things out of nothing, the union of soul and body in man, the revolution of the heavenly bodies, the electric telegraph, vegetation, etc.

5. Does the fact that any statement made in the Bible concerning the works of nature, or concerning the doctrines of religion, is incomprehensible, prove such statements to be untrue?

6. How, then, must we regard those who reject everything in the Bible which they cannot comprehend?

7. Should we not rather expect to find incomprehensible things in the Bible?

8. But can the Bible, as a revelation from God, contain anything that contradicts reason?

9. Does that necessarily contradict reason which we cannot comprehend?

10. What effect should the eternity of God have upon the righteous and the wicked, especially when it is received in connection with His holiness, justice, mercy, omniscience, veracity, omnipotence, immutability and goodness?

31. *What have you to say with regard to the manner that ought to be pursued in imparting instruction?*

LUTHER'S PLAN.

From the directions which Luther, in his preface to his *Smaller Catechism*, gives to the ministers in reference to their catechetical instructions, we learn that his plan embraced the following features:

1. The minister shall see that the catechumens carefully commit to memory the very words of the Ten Commandments, the Lord's Prayer, the Creed, Baptism and the Lord's Supper.

2. He shall take sufficient time to explain carefully and systematically what the catechumens have committed, never leaving any point until it is understood.

3. After having conducted his catechumens through the *Smaller Catechism*, he shall commence with the *Larger*, and give them a more comprehensive explanation, enlarging on each commandment, petition and topic, and pointing out its many duties, advantages, counterfeits, dangers and losses.

The plan that we shall recommend does not differ materially from the above. It enters, however, more into specific details.

1. Commence and close the meetings with singing and prayer.

2. The catechumens should be required prayerfully to study the text and proof passages of each lesson, and, if possible, to commit them to memory.

3. In hearing the lessons, the catechist should explain not only the doctrine or truth inculcated in the questions and answers, but also the individual words which are not already understood, as also the proof passages. Before giving his explanations, it would be well for him to repeat aloud the answer to each question.

Frequently illustrate by anecdotes.

Never leave any point until it is understood.

4. Combine largely the *Socratic with the catechetical method* of instruction, as also the synthetic with the analytic.*

5. Early in your course of instruction point out distinctly the *necessity of a change of heart as an indispensable qualification for the enjoyment of heaven*. Repeat this occasionally during your course of instruction.

*For these methods, see Part I., question 24 and Part II., questions 22-30.

6. Frequently urge your catechumens to immediate submission to God through Jesus Christ *as a duty, as a privilege,* and as the only way of securing the divine favor and eternal life. *A duty grows out of the relations which one being sustains toward another. Thus:* Christ was sent to us by God, our Creator, Preserver and Father. It is our duty, therefore, to submit to Him. Again, Christ has assumed our nature and died to redeem us. It is our duty, therefore, believingly and thankfully to accept His purchased salvation. *A privilege is a special favor conferred.* It is a privilege—a distinguished privilege—that rebel sinners may submit to Christ, and thus secure the favor of God.

7. Teach your catechumens *how to pray from their own hearts.* Frequently exhort them to go often to the throne of grace in secret, and occasionally call on one or several of them to lead in prayer at the close of your instruction.

8. Occasionally inquire of each one *what progress he is making in the divine life.*

9. Occasionally hold a meeting of several days' continuance with your catechumens for the express purpose of leading them to the Saviour.

32. *What special directions are applicable in the enforcement of doctrines, duties and experiences?*

After having fully explained the nature of the doctrine, duty or experience, as the case may be, the catechist should then—

1. *If it be a doctrine,* call attention to the following points, in so far as they may be applicable, viz.: *the state, condition, or relation of man and God, which it implies, involving the reason for the doctrine itself; the duty involved in it, especially the relation out of which it grows, and the reasons for it; the encouragement which the doctrine affords the obedient, and the consequences resulting from it to the disobedient.*

EXAMPLES.

1. *The evidences of the existence of God.*

Therefore, 1. Our duty to study the character of God, and our relations to Him, and the duties growing out of these relations. 2. The reasons for faithfully attending to this duty are, 1) Because we are religious beings, and, therefore, will worship; 2) Because we become assimilated to the character of the object we worship; therefore, 3) Because worship founded on ignorance and error, produces superstition, degradation

and misery; and 4) Because worship founded on a correct knowledge of the true God, will secure for us the highest degree of moral perfection and happiness.

2. *The evidences of the divine origin of the Bible.*

Here we may improve by the following reflections: 1. Man is in absolute need of a divine revelation; 2. We ought to be very thankful for such a revelation, and especially because it is accompanied by satisfactory evidences of its divine origin; 3. We should feel our obligation to study the Bible, and conform our lives to its doctrines and precepts; 4. The blessedness of those who thus receive it; 5. The folly and final misery of those who, whilst they profess to believe in the divine origin of the Bible, practically reject its authority.*

2. *If it be a duty*, he must point out the several grounds of obligation, which may all be summed up in the necessity of a supreme, divine government, or in the divine right to require obedience to his commands. These grounds are found, however, *first*, in the relations subsisting between God and man; and *secondly*, in the reasonableness of the commands themselves.

These two grounds of obligation are both appealed to by St. Paul in Rom. xii. 1, in the expressions—"the mercies of God," and "your reasonable service."

First. The grounds of obligation found in the relations subsisting between God and man.

1. God is our Creator: therefore it is his right to impose law and require obedience. 2. God is our Preserver, Governor and Benefactor—in short, He is the beneficent Ruler of the universe; therefore, also, it is his right to impose law and require obedience. 3. God is our Redeemer; therefore, again, it is His right to impose law and require obedience. 4. God alone is qualified to govern: and, therefore finally, it is His right to impose law and require obedience.

Second. The grounds of obligation found in the reasonableness of the commands themselves.

The reasonableness of a command is seen—1. In the particular relation, want, or principle on which it is founded. This necessarily includes the first ground of obligation. 2.

*Similar exercises might be introduced on the divine attributes, the providence of God, the sinner's exposure to condemnation, pardon offered on condition of repentance and faith.

In man's ability to render obedience. 3. In the blessings connected with obedience, in time and eternity. And, 4. In the evils resulting from disobedience, also in time and eternity.

EXAMPLES.

1. *The decalogue as a whole.*

In your introductory lectures to the decalogue, dwell on the grounds of obligation found in our relations to God. This is done by Moses in his introduction to the decalogue, Ex. xx. 2, "I am the Lord, thy God, which brought thee out of the land of Egypt, out of the house of bondage."*

2. *The specific commands of the decalogue.*

In connection with these, call attention to the grounds of obligation found in the reasonableness of the commands themselves.

Turn to Ex. xx. 3-12, and point out how Moses appeals to these grounds of obligation in the first four commandments.

3. *The Saviour's Golden Rule.* Mat. vii.: 12.

Mat. vii. 11: "If ye then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven, give good things to them that ask him? 12. Therefore all things whatsoever ye would that men should do to you, do you even so to them: for this is the law and the prophets."

Here the grounds of obligation are presented, 1) In the word "*therefore*," which connects the 12th with the 11th verse, that is with the principle involved in it, namely, that we may expect more from God, than man bestows upon man, even in the most endearing relation—the relation of parent and child. These grounds of obligation are presented, 2) In the words, "*for this is the law and the prophets*"—that is, God has, during the whole period of his revelation to man in the Old Testament, imposed this duty—the duty inculcated in the golden rule of Christ. This fact, therefore, presupposes the divine right to impose law, and our duty to yield a cheerful and unreserved obedience.

4. *The treatment of enemies.* Mat. v. 44-48.

This treatment or duty is given in the 44th verse: "But I say unto you, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.'"

*See this expanded in Part III., ques. 37-42, under the Decalogue.

The remaining verses contain the ground of obligation, or the motives thus to treat our enemies. It is the relation of father and children.

Acting in this way, we will imitate God, and thus we will enjoy the assurance that this relation does subsist between God and us, verse 45: "That ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Acting like the world, in merely returning like for like, would not make us God-like, and therefore would not entitle us to the high prerogative of sonship with God, verses 46, 47: "For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans the same?" Imitating our heavenly father, alone entitles us to this high prerogative, verse 48: "Be ye, therefore, perfect, even as your Father who is in heaven is perfect."

The manner of performing a duty, may often be illustrated by an example, or exemplified by our own conduct.

To see how the Great Teacher has done this, take as a precept, Mat. v. 44; as an example for illustration, Luke x. 25-37; and as exemplifications in his own conduct, Luke xxii. 47-51, and xxiii. 34.

3. *If it be a change to be experienced*, either in the understanding, the feelings, or the will, the catechist should show *its necessity, the criteria of its possession, and the manner or means of obtaining it.*

EXAMPLES.

1. *Conviction of sin.* Having explained its nature as consisting in new views of God's moral perfections, of his law, of sin in general, and of one's own sinfulness in particular, then show, 1) *Its necessity*; for without conviction there can be, (a) no sorrow for sin; (b) no repentance; (c) no pardon; (d) no salvation. Point out, 2) *The criteria of its possession*,* namely, alarm on account of our sins and a deep concern for salvation; and explain, 3) *The mode of obtaining it*; which consists in prayerful meditation on God's perfections, on the

*See Lutheran Hymn Book, 3d revised edition, Hymn 261.

spirituality and justice of his law, on the odious nature of sin, and on one's own sins in particular.

2. *Sorrow for sin.* Again, having explained its nature, as consisting, not in distress of mind on account of some loss sustained, neither in a sense of shame on account of disgrace brought on oneself, nor yet in the reproaches and goadings of conscience on account of conscious guilt; but in contrition of heart, because we have offended God, who sincerely and with the most tender and undying parental solicitude desires our salvation; because we have wandered from this his most gracious and benevolent will toward us; because of our ingratitude for his numberless blessings, and because of the ruinous consequences of our sin in time and eternity. Then, again show, 1) *Its necessity*, which would be the same as (b) (c) and (d) under conviction; 2) *The criteria of its possession*, namely, the forsaking of our sins; and 3) *The mode of obtaining it*, which is the same as under conviction, and also meditation on the love of God toward us, especially as manifested in the incarnation, sufferings, and death of Christ as necessary to make an atonement for our sins.

3. *Hatred of sin.* Having pointed out its nature, as consisting in a dislike and aversion to it, and not unfrequently as rising even to abhorrence of it—then present, 1) *Its necessity*, as being the same as under sorrow for sin; 2) *The criterion of its possession*, namely, forsaking our sins, and avoiding all occasions that lead to its commission; 3) *The mode of obtaining it*, being the same as in the preceding case, and also a believing submission to Christ, and the consequent appropriation and enjoyment of peace with God.

4. *Love of holiness.* Its nature having been stated as consisting in a hungering and thirsting after purity of heart and righteousness of life, or after a growing conformity to the likeness of Jesus—then: 1) *Its necessity*, for without it there can be no fitness for heaven; 2) *The criteria of its possession*, which are a consciousness of having an honest desire to grow in the likeness of Christ, purity in our conduct and conversation, and enjoyment in reading the Bible, in meditating on the character and providence of God, and in the society of good men; and 3) *The mode of obtaining it*, being the same as in the previous example.

5. *Submission to God.* It consists in yielding up our will to be controlled and directed by the will of God, as Saul of

Tarsus did: "Lord, what wilt thou have me to do?" (Acts ix. 6.) And as Jesus did: "O, my Father! if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." (Mat. xxvi. 39.) It is *necessary*, for without it there can be no peace with God, and no fitness for heaven. Its *evidences* are, seeking to know the whole will of God as revealed in His Word, in His works, and in the indications of His providence, and doing and suffering His will when known, even when it requires us to bear the cross and deny ourselves, without murmuring, with pleasure. It *can be obtained* only by studying our own condition and wants, the character of God, especially His will in regard to us, and our relations to Him, also by seeking His favor, and penitently and believingly accepting His free salvation purchased and offered to us through Christ.

33. *What should be the character of the first meeting held with the class?*

The first meeting should be occupied mainly in explaining the object of the contemplated course of instruction.

First. What the object is not:

It is not merely to commit the catechism to memory; not merely to acquire doctrinal knowledge; not merely admission to the Lord's Table.

Second. What the object is:

To show our catechumens their fallen, ruined, helpless condition; to explain to them the only plan of salvation through Jesus Christ; to show them that whilst God alone can change their hearts, they must make a faithful use of the means of grace, or expect to be forever lost; to urge each one personally to enter at once with earnestness upon the great work of serving God and saving his soul.

34. *What special preparation should the catechist make for each subsequent meeting?*

1. He should prepare his own mind and heart by the same devotional exercises of the closet as for the public duties of the sanctuary.

2. Meditate carefully on the subject assigned the class for examination, so that you will be thoroughly prepared to elucidate, impress and enforce its true import by a series of questions, selected and arranged generally according to the first order of the analytico-synthetic method.

In the same way examine the proof passages given in the

catechism, and also others of your own selection. Be sure to ascertain the *precise point* proved by the passage, and *how* it is proved—whether by the passage itself, or by the aid of the context and other parallel passages, whether directly or only by implication and inference, and also whether it is a doctrine, a change of heart, or a duty.*

3. Memorize the proof-texts yourself.

4. Select Scripture examples, and also anecdotes for illustration.

Suppose the subject is *earnestness in prayer*, we might select, as *Scripture examples*, Abraham and Daniel. (See Gen. xviii. 17–32, and Dan. ix. 1–19.

As a *religious anecdote*, the prayer of Luther for Melancthon, when the latter was lying at the point of death, is appropriate.†

35. *How frequently should catechetical instruction be held, and how long should it be continued?*

In some places it is customary to form a class once a year, or at least once every two years, say two, three or four months preceding the next approaching communion season, and then, on that solemn occasion, to admit to confirmation and the holy supper the whole class, or as many of them as desire such admission. In other places the same custom prevails, except that only those are confirmed and admitted to communion who give satisfactory evidence that they are genuine Christians, or are sincerely endeavoring to become such.

The latter custom has our entire approbation, and we therefore heartily recommend it. Under peculiar circumstances, it may become necessary to form a second class soon after confirmation. When the solemnites, connected with such an occasion, result in a general awakening, we would recommend that immediately after the close of these exercises another class be formed, consisting of all the awakened and converted, and that they be regularly instructed prior to their admission into the Church.

In addition to this periodical instruction, we would recommend that each pastor meet at least once a month, provided his other duties will admit of it, all the children of a proper

*It will be a profitable exercise for your own improvement to assign each doctrine and duty thus proved its proper place in your system of theology.

†Arvine's Cyc. Mor. and Relg. Anecdotes, Topic 331, (c).

age belonging to his pastoral charge, as well as all other persons who may be willing to attend, for the purpose of giving them regular catechetical instruction.

When a pastor devotes his whole time to one church, such an exercise might be held at least twice a month, on the Sabbath afternoon, instead of the second sermon. Such meetings parents also should be invited and urged to attend. This would save the preparation of one sermon every two weeks, and thus afford the minister more time for pastoral visitation. It would also be a means of removing much of the prejudice that exists against catechetical instruction.

When a pastor serves two, three or four churches, such meetings for instruction may be held on Saturday afternoon in those churches in which he preaches on Sabbath morning, and on Monday morning in those in which he preaches on Sabbath afternoon.

IV. THE PUBLIC EXAMINATION.*

36. *What do you understand by the public examination in connection with catechetical instruction?*

It is a public examination of these catechumens who are applicants for church membership prior to their being admitted to confirmation.

37. *What should be the design of such a public examination?*

That the proper authorities may ascertain whether the applicants have made sufficient progress in knowledge and experience to authorize them to grant their application.

38. *When and where should such examinations be held?*

The place is not material. It may be in the church edifice, lecture-room, or congregational school-house.

The time for such examinations should, when avoidable, never be on the day of confirmation, but at least from two to six days prior to this solemn occasion. This is necessary, in order that the applicants for membership may not be kept in suspense in regard to their admission up to the very day of confirmation.

39. *How should the examination be conducted?*

1. It should be conducted by the pastor, in the presence of the church-council and parents of the catechumens.

*See the Liturgy on this subject.

should be opened by a short address to
 ar the examination.

te should be examined separately on the

*in, Repentance, Faith, Justification, Pur-
 poses of Obedience, the Grounds of Hope of acceptance with
 God, and Reasons for desiring to unite with the Church.*

4. After this examination on personal piety, you may examine the whole class for a short time on the doctrines of religion in general.

5. After the close of the examination, the vote of the council is taken on the admission of the applicants to Church membership. If there is no objection made by any member of the council, to the reception of any one of the catechumens, the vote may be taken on the admission of the whole class at once. In case of objections, the application of each one objected to must be separately disposed of after careful investigation.

V. CONFIRMATION.

40. *What do you understand by the rite of confirmation? and what are the exercises and ceremonies connected with this rite?*

It is making a public profession of religion by those who were baptised in their infancy, and in making which profession, the subjects confirm or ratify the vows made for them at the time of their baptism.

The exercises and ceremonies connected with the rite are—

1. A suitable hymn, a prayer, and an address to the audience and those who are to be confirmed.

2. The candidates present themselves around the altar in a standing posture.

3. The minister then proposes to them the questions found in the Liturgy, or others of a similar import, and to which they are required to respond affirmatively. These questions should be explained to the catechumens before their confirmation.

4. The candidates are then requested to fall upon their knees, when the minister lays his hands upon the head of each one, and offers up a short prayer.

5. After rising to their feet, the minister extends to each one his right hand, and says: "Upon the voluntary profession," etc.

6. An address to those who have confirmed their baptismal covenant.

7. An exhortation to the membership of the church, reminding them of their duty to these young persons who have just been admitted—especially to promote their growth in grace, by affectionate counsel and a spotless example.

8. A closing prayer and hymn.

41. *Can you give a history of this rite?*

It was customary in the days of the apostles to confer on believers miraculous gifts, by "the laying on of hands." Acts viii. 14-17, and xix. 1-6.

It is supposed by some, amongst whom we find Calvin, that this custom was continued after the cessation of miraculous gifts; and that confirmation thus had its origin in the apostolic practice of the imposition of hands. Heb. vi. 1, 2.

In the language of Dr. Schmucker: "The imposition of hands with the accompanying blessing, and which seems to have been originally intended by the term confirmation, was introduced about the close of the second century, after the distinction of presbyters and diocesan bishops had sprung up in the Church. The bishop claimed the right of authenticating or confirming the baptism of all those who had been baptized by mere presbyters or deacons. If the bishop was present, the confirmation or ratification took place immediately after the baptism; if not, it was deferred to the next convenient season. It was believed that baptism effected the remission of sins, and that the bishop, by the imposition of hands, conferred those gifts of the Holy Spirit which were necessary for living a holy life."*

In this last idea, we already see the origin of those superstitious ceremonies which were early connected with this rite, and which finally resulted in the Roman Catholic Church in erecting it into a sacrament.

At the commencement of the Reformation, all these superstitions and unmeaning appendages were abolished, whilst our present practice was retained, viz.: a course of religious instruction, a public profession, and the imposition of hands.

42. *What persons are proper subjects of confirmation?*

As confirmation is an admission to full membership in the Church, evidently none should be admitted to this rite except

*Schm. Pop. Theology, 5th Edition, 1846, pp. 285, 286.

such as have exercised repentance toward God, and faith in the Lord Jesus Christ.

It has already been stated in Part I., Question 21, that the custom of the Lutheran Church in Germany, is to admit to Church privileges all the children who have been regularly catechised.

This custom of admitting to Church privileges indiscriminately all catechumens, regardless of their moral qualifications, must be condemned. It is fraught with evil consequences, as it brings into the Church many who have never truly repented and accepted of Jesus Christ. It is to be lamented, however, that it is only too frequently followed in some of the Lutheran churches in our own country. Here is the advice of our General Synod to its churches on this subject:

"It shall be the duty of the council, (church-council,) to admit to membership adults, who shall make application, and whom on mature examination, they shall judge to be possessed of the qualifications hereafter specified.

*They shall be obedient subjects of divine grace: that is, they must either be genuine Christians, or satisfy the church-council that they are sincerely endeavoring to become such.**

Also, to admit to the communion of the Church all those who were admitted to Church membership in their infancy, and whom, *on like examination*, they shall judge possessed of the above-mentioned qualifications."[†]

43. *Who constitute the proper authorities to determine who are fit subjects for Confirmation?*

The Church in its collective capacity, is evidently the body to which this authority is intrusted by Christ, its Head; but the Church may authorize some of her members to perform this duty in her name, viz.: her ruling elders, consistory, or church-council.

In the Lutheran Church, this power is intrusted to the church-council. The council, then, must decide who are fit subjects for church-membership or confirmation. This is done, as already seen, after the public examination. The minister

*This has been changed in the latest *Formula* for the Government and Discipline of the Church, as published by the General Synod. It reads thus: "They shall be obedient subjects of Divine grace; that is, they must satisfy the church-council that they have sincerely repented of their sins, and truly believe in the Lord Jesus Christ."—*Book of Worship*, p. 585.

[†]Hymn Book, Formula of Government and Discipline, Chap. IV., Sec. V.

alone may, however, exercise this authority wherever there is no church organization to exercise it, or delegate it.

44. *What authority can you allege for these peculiarities? viz.: for a special course of religious instruction to candidates for baptism or admission to the church? for a public profession of religion before the whole church? and for the imposition of hands?*

The first originated in the primitive Church, in the felt necessity of making a distinction between believers and mere probationers.* The same necessity still exists, and is felt by the great majority of Christians.†

Indeed, many persons think that this mode of instruction was practiced in the age of the apostles; and, in confirmation of their opinion, they refer to the use of the Greek word in the New Testament, from which the term, *catechise* is derived. The Greek word *κατηχεω*, is used by both Luke and Paul, in Luke i. 4; Acts xviii. 25; Romans ii. 18; and 1 Cor. xiv. 19. These passages might be rendered thus: "That thou mightest know the certainty of those things, wherein thou hast been *catechised*." Luke i. 4. "This man was *catechised* in the way of the Lord," etc., Acts xviii. 25. "And knowest his will, and approvest the things that are more excellent, being *catechised* out of the law." Rom. ii. 18. "Yet in the Church, I had rather speak five words with my understanding, that by my voice I might *catechise* others also, than ten thousand words in an unknown tongue." 1 Cor. xiv. 19.

Now, whilst I do not quote these passages to prove that our present system of catechisation is implied in them, in its specific details, nevertheless, when studied in connection with their contexts, I cannot avoid the conclusion that the first two, at least, clearly indicate that the instruction was elementary, that it was delivered orally, and most probably by questions and answers. Essentially, then, these passages authorize our system of catechetical instruction. Again, we have the concurrent voice of antiquity testifying that the apostles and evangelists attended regularly to the duty of catechising. Cyril states distinctly that "Paul preached the gospel from Jerusalem to Illyria, and taught at *Rome catechetically*." The following passages seem to confirm this general testimony,

*Part I., Question 1.

†Part I., Question 23.

Acts xxviii. 30, 31 ; v. 42 ; xv. 35 ; 2 Tim. i. 11 ; for we have in them an account of two modes of promulgating the doctrines of Christ by the Apostles—*teaching and preaching*. Besides, the style of St. Paul is largely catechetical, as has been shown in Gilly's *Horæ Catecheticae*, p. 90 ; and which can be seen by examining his Epistle to the Romans. Take as an example the third and fourth chapters, and note his questions and answers.

But there are other passages in the Old and New Testaments, which authorize this mode of instruction, beyond all dispute, in every thing that constitutes its essential features, viz.: elementary instruction, oral presentation, and the frequent use of questions and answers. "And ye shall observe this thing for an ordinance to thee and to thy sons forever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as He hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, 'what mean ye by this service?' that ye shall say, it is the sacrifice of the Lord's passover, who passed over the houses of the Children of Israel in Egypt, when He smote the Egyptians and delivered your houses." Ex. xii. 24-27. "And these words which I command thee this day, shall be in thy heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. vi. 6, 7. "And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers." Luke ii. 46, 47. See also Mat. xvi. 13-17, and Acts viii. 30-38.

A public profession before the whole church, though not directly commanded in the Scriptures, is nevertheless in perfect accordance with the spirit of our Holy Christianity. It is also calculated to make a good impression.

In defense of the imposition of hands, we plead its history, design, and appropriateness.

45. *What care should the pastor exercise over his catechumens after their confirmation?*

He ought to remember that, although now admitted to full membership in the Church, they are only beginners—that they know but little yet of the Christian warfare, and, therefore

need his constant oversight. He must not forget that this oversight should be exercised in two directions—to prevent their backsliding, and to advance them in Christian knowledge, experience, and activity.

To assist you in this oversight, I would make the following suggestions. Seek to impress it deeply upon the parents of your catechumens, that it is their duty to take an important part in exercising this oversight over their children. This you can do from the word of God, and also from Luther's Smaller Catechism.* Show your church-council that the same duty rests also on them, and urge them to its faithful performance. Whenever it is possible, organize your catechumens, immediately after their confirmation, into a separate class in the Sabbath-school, and let them be instructed by yourself as frequently as possible; and when this cannot be done, then by some other member of the church, under your special direction and supervision. Let the catechism continue to be the basis of their instruction. Every thing ought to be fully explained and practically applied; and this ought to be accompanied by a constant and ample reference to Scripture proof-passages and their explanation. Whenever these young members are qualified and are needed for such work, introduce them as teachers into the Sabbath-school. When the circumstances are such as to render it impossible to form them into a class as already recommended, then make arrangements to meet them once a month, or, at the farthest, every two months, for their special instruction and advice. Finally, do not forget them in your pastoral visitations.

Let me entreat you, not to forget this advice; for much of your success in building up a spiritual, holy, and active church, will depend on your faithful oversight of your catechumens after their confirmation. May the Great Shepherd watch over and feed your souls, that you may not prove faithless to the lambs of his fold.

*See the admonition at the head of each of the five parts of the Catechism, German Editions.

PART III.

PRACTICAL CATECHETICS.

In this part our plan will embrace a series of exercises in questions and answers, illustrative of the analytic and synthetic methods of instruction, already explained in Part II., Questions 22-30; and an explanation of the Catechism itself.

CHAPTER. I

EXERCISES ILLUSTRATIVE OF THE ANALYTIC AND SYNTHETIC METHODS OF INSTRUCTION.

First.—Exercises on Scripture Texts.

John iv. 24.—“God is a Spirit: and they that worship him, must worship him in spirit and in truth.”

1. What does this text declare God to be?
2. What is a spirit? A being that has the capacity of knowing, feeling, and willing.
3. How do you show that the soul of man is a spirit?
4. Why are angels called spirits?
5. Wherein are the souls of men, angels, and God alike, and wherein do they differ as spirits?
6. Do we mean the same thing when we speak of the spirituality of God as when we call him a spirit?
7. What, then, is meant by the spirituality of God?
8. What important duty concerning the worship of God does our Saviour deduce from this doctrine of the spirituality of God?
9. What is meant by worshipping God in spirit and in

truth? To worship God "*in truth*," is sincere worship as opposed to all hypocrisy; and to worship him "*in spirit*," is that in which the understanding, the affections, and the will are engaged, as set over against all mere outward forms and ceremonies.

10. Why does the spirituality of God require such worship?
11. Do *you* thus worship God?
12. Tell me, once more, what two things this text proves?

Luke i. 37.—"For with God nothing shall be impossible."

Matt. xix. 26.—"With men, this is impossible; but with God, all things are possible."

1. What is the meaning of the words: "with God nothing shall be impossible?" and also, of the of the other text: "with God all things are possible?"

2. What do you understand by the omnipotence of God?

3. What doctrine, then, do these two texts teach?

4. Does each text by itself teach this divine attribute in full?

5. Wherein do they differ *in the manner* of teaching it?

6. When, and how, has God given us the first and greatest manifestation of his almighty power? In creation.

7. In what other *physical* events, recorded in the Bible, has God manifested this same power? In miracles.

8. In what great *moral* fact, does He also show this power? In regeneration.

9. How should we be influenced by the omnipotence of God? Above all other things, to dread his displeasure, and seek his approbation.

10. After all, can God do anything that is contrary to his own nature?

11. Can God Sin? and why not?

12. Does the omnipotence of God, then, mean that He can do anything that is wrong?

13. What then does it mean? Genesis xviii. 25. Psalm cxv. 3.

14. What effect should this truth have upon us—that God never uses his almighty power to do wrong, but always to do right? It should lead us to fear, love, and trust in him—and especially to imitate him in the use of the powers which he has entrusted to us.

Romans xi. 33. "O the depth of the riches, both of the

wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out."

1. What is the meaning of *the wisdom*, and also *the knowledge* of God? and wherein do they differ from one another?

2. What is meant by the judgments and ways of God? and what is their difference?

3. How are the former two, and the latter two, related to each other.

4. How do you understand the exclamation: *O, the depth of the riches!* as connected with the wisdom and knowledge of God?

5. How do you explain the two expressions: *How unsearchable* are his judgments, and his ways *past finding out*?

6. What, then, does this text teach us concerning God, as well as concerning ourselves? God's incomprehensibility, and the imperfection of our capacities and our knowledge.

7. What important lesson should this divine attribute teach us, in regard to our investigations of the plans and government of God?

TEXTS FOR PRACTICE.

John iii. 16; Jer. xvii. 10; 1 Peter i. 15, 16; Num. xxiii. 19; Ps. cii. 25-27; Ps. cxxxix. 7-10; Isa. xl. 25; Deut. vi. 4; Isa. liii. 4-12; 1 Cor. i. 30; Matt. v. 1-16.

Second.—Exercises on Hymns in the Catechism.

HYMN 1.

1. What is the form of the first three words of this hymn—"Awake, my soul!" It is an address to one's own soul.

2. How far does this address extend?

3. Specify the three particulars of this address.

4. How do you understand each of these particulars? They may be expressed thus: *First.* To enter upon and fulfill the duties of the day, as the sun does. *Second.* To make suitable preparation to perform our morning devotions. *Third.* To be influenced to extend to others the same light and blessings which we receive from God.

5. How, then, would you state, briefly, the substance of these two verses? It is a solemn address to one's own soul, to commence with the early morning, and pursue unremit-

tingly to the close of the day, one's allotted duties—pointing out some of the necessary steps preparatory to the performance of those duties, the motives by which we ought to be influenced, and the principal elements which enter into these duties. Or, it is a morning devotional exercise, including these particulars.

6. Repeat the words which contain the seven distinct points embraced in the last three verses.

7. Can you give me the meaning of each of these seven particulars?

8. Are these three verses, like the first two, also an address to one's own soul? and, if not, what relation do they bear to them? They are not such an address, on the contrary, they represent the soul as yielding obedience to the admonitions of the address, and thus continuing its morning devotions.

9. What, now, would you give as a proper title for this hymn? The essential elements of morning devotions.

10. Do you attend regularly to your morning devotions?

11. Do you include in these morning devotions, these several parts as they are set forth in the hymn?

12. What benefits do you derive from these morning devotions?

13. How can you make them still more profitable?

HYMN 7.

1. What is taught us in the first two lines of this hymn?

2. How is this truth taught us? In the most solemn manner, by a direct address to God.

3. What two duties are presented in the next two lines?

4. How are these duties presented? In a petition to God, in which we earnestly implore his help.

5. What, then, does this verse teach us? *The manner* in which we ought to hear the word of God, viz.: That when we are assembled for this purpose, we ought to remember that we are in the presence of God; that we need his help properly to hear his word and obey his commands, and that we ought, therefore, most earnestly to implore his help.

6. Do you feel thus? and act thus?

7. Who are pronounced blessed in the second verse?

8. How do you understand the things which are here said to make one blessed, viz.: *Wishing to know the truth, seeking*

to find the righteous way, and striving to go in it? and what connexion have they with the duties presented in the last two lines of the first verse?

9. What is the character of this blessedness, as set forth in the first line of this second verse, in the words—"How bless'd are they?"

10. What is the import of the words—"and only they,"—in connexion with the context?

11. What truth, then, is taught us in this verse? That they only enjoy true blessedness who wish to understand God's truth, and who seek to find, and strive to walk, in the way of righteousness; but, also, that their blessedness is a great blessedness.

12. Are *you* seeking this blessedness, and do you *enjoy* it?

13. What aspect of God's holy word is presented in the first line of the third verse?

14. What reasons are assigned in the remaining three lines of this verse, to show this great preciousness? and how do you understand them?

15. What connexion has the third verse with the preceding two? It shows us that the word of God is the source whence we must learn that truth and that righteousness, which alone can secure to us such great blessedness.

16. If the word of God is so precious on account of the blessings that we derive from it, should we not most fervently offer up the petition of the last two lines of the first verse, whenever we read or hear it?

17. How, then, may the second and third verses be viewed in connexion with *the manner* of hearing the word of God? as presenting *the reason* why we should thus hear it.

18. What is the last verse?

19. By whom is it offered?

20. What is its import?

21. How is this verse again related to the last two lines of the first verse?

22. What, then, is properly the subject of this hymn? Hearing God's word—the manner and reasons.

23. Will *you* be influenced by these reasons, thus to hear and read the word of God?

HYMNS FOR PRACTICE.

8, 10, 13, 15, 18, 19, 20.

CHAPTER II.

THE EXPLANATION OF THE CATECHISM.

PART I. THE DECALOGUE.

INTRODUCTORY QUESTIONS.

1. *By what terms are the Ten Commandments designated?*
(1.) In the Bible they are called *the Law*, and *the Law of God*. Jam. ii. 10, 11; Rom. vii. 7, and viii. 7.
(2.) In ecclesiastical usage, they are also called *the Decalogue*, and *the Moral Law*.
2. *What other kinds of law are given in the Old Testament?*
(1.) The Ceremonial, or Church-Law. (See Leviticus.)
(2.) The Civil Law. (See Exod. xxi., xxii. and xxiii. 1-9.)
3. *Who is the author of these Laws?*
Exod. xxxi. 18, and xxxii. 15, 16; Also, xxxii. 19, and xxxiv. 1, and Deut. x. 1-5.
4. *To what nation of people did God give these laws?*
Exod. xix. 1, and xx. 1-17.
5. *Whose descendants are they?*
Gen. xxxii. 27, 28, and xxxv. 9-12. Mat. i. 2.
6. *What is their history from the time of Abraham until the birth of Moses?*
It may be included under the following heads:
(1.) The history of Abraham. Gen. xi. 31, and xii.-xviii. and xx.-xxiv. and xxv. 1-10.
(2.) The history of Isaac and Jacob. Gen. xxv.-xxxvi.
(3.) The history of Joseph. Gen. xxxvii.-xli.
(4.) Jacob's family in Egypt. Gen. xlii.-l.
(5.) Their treatment after Joseph's death. Exod. i.-ii.
7. *What was the religious character of the Israelites from the calling of Abraham to the time of Moses?*

NOTE.—Q. 1. The terms, *law*, and *law of God*, as used in the Scriptures, have often a wider application than the ten commandments: namely, *the five books of Moses*, and *the whole of the Old Testament*. Mat. v. 17. John x. 34, and Ps. lxxxii. 6. Ps. i. 2.

(1.) At the time of the calling of Abraham,^a the knowledge of the true God was to a very great extent lost,^b being generally darkened and perverted by the corrupt teachings and practices of idolatry.^c

^aGen. xi. 31, 32; Acts vii. 1-4; Gen. xii. 1-4. ^bGen. xiv. 18-20; and xx. ^cJosh. xxiv. 1, 2.

(2.) To Abraham, Isaac, and Jacob, God gave a clearer knowledge of himself and his religion; and by means of which they became his sincere worshipers. Gen. xii. 1-9; xiii. 14-18; xiv. 18-24; xv., xvii, xviii. 16-23; xxii. 1-19; xxvi. 23-25; xxviii. 1-6; xxviii. 10-22; xxxii. 24-30; xxxv. 1-15.

(3.) Joseph in Egypt also feared God,^a and enjoyed the gift of inspiration, as is evident from his interpretation of Pharaoh's dream, and those of his chief butler and baker.^b

^aGen. xxxix. 7-9; xli. 50-52; xlii. 14-20; i. 22-26. ^bGen. xl. 1-8; xli. 16-32.

(4.) Sometime after the death of Joseph, the Israelites began to depart from the worship of their fathers, and gradually became contaminated by the idolatry of Egypt;^a as a people they did not, however, entirely forsake their ancient religion.^b

^aJosh. xxiv. 14; Ezek. xx. 1-18. ^bExod. ii. 23-25; Heb. xi. 23-26.

8. *What was the moral and religious condition of other nations, when God gave his laws to Moses?*

They were mostly idolaters, and their morals were generally very corrupt. The following passages of the Old Testament prove this in regard to the Egyptians,^a Canaanites,^b Moabites,^c and Midianites.^d

^aExod. xii. 12; ^bExod. xxxiii. 28-33; xxxiv. 11-17; ^cNum. xxi. 41; xxxiii. 1, 2, 14-16, 27-30; xxv. 1-5; ^dNum. xxxi. 1-17.

Even at the calling of Abraham, his immediate ancestors were infected with the prevalent idolatry,^a so were also some of Jacob's family.^b

^aJosh. xxiv. 1, 2; ^bGen. xxxi. 19, 30-35; xxxv. 1-4.

9. *But Noah and his family were not idolaters at the time of the deluge. How, then, did the greater part of his descendants become idolaters?*

St Paul explains this, Rom. i. 21-31.

10. *To save our race from these ruinous consequences of idolatry, as thus described by the apostle, it became necessary that God should give a revelation of Himself and His will to some nation, to be sacredly*

NOTE.—Q. 7. (1.) The Second calling of Abraham was about B. C. 1921.

NOTE.—Q. 8. The departure of the Israelites out of Egypt occurred B. C., 1491, or 430 years after the calling of Abraham.

preserved and handed down to posterity. Can you point out this necessity?

(1.) Man is a religious being; he will worship.

(2.) Man becomes assimilated to the character of the object which he worships.

(3.) All systems of idolatry—indeed, all systems of religion not founded on the Bible—have only debased and corrupted mankind.

(4.) There were no means within the reach of man by which he could extricate himself from these evils of idolatry.

(5.) His only deliverance, consequently, would be in a divine revelation that would make known to him an absolutely pure object of worship, and then accompany that revelation with sufficient power to influence him to forsake idolatry and embrace the new religion.*

11. *To what people did God make such a revelation?*

Rom. iii. 1, 2; Heb. i. 1, 2.

12. *Give an account of the life of Moses to his eightieth year?*

(1.) To his fortieth year we have his parentage, birth, concealment, exposure, rescue, nurse, adoption, visit to his brethren, its object, his crime, danger and flight. Exod. ii. 1-15; vi. 20; Acts vii. 20-28.

(2.) From his fortieth to his eightieth year we have the place of his refuge, his acts of kindness on his arrival there, its first effect, his employer and his employment, and his wife and children. Exod. ii. 15-22; iii. 1; Acts vii. 29, 30.

13. *When, and how, did the Lord appear to Moses, and appoint him to be His messenger and prophet, to receive and make known Himself and His will to the Israelites?*

(1.) The Lord appeared to him in Egypt when he was forty years of age, and gave him to understand that he was to be the deliverer of his brethren. But the manner of his appearance and appointment is not made known. Exod. ii. 11-14; Acts vii. 22-28.

(2.) He appeared to him again in his eightieth year, and gave him a full commission for his work. The particulars of this appearance and commission are minutely given. Acts vii. 29-35; Exod. iii. 1-22.

*See Philosophy of the Plan of Salvation, Chap. I.

NOTE.—Q. 13. (2.) These particulars are: The vision—the determination of Moses—the first divine address to him, namely, the prohibition, the sacred-

14. *What evidence did the Lord give Moses, by means of which he was directed to convince the Israelites that he was divinely commissioned to be the Lord's prophet unto them, and also their deliverer from Egyptian bondage?*

The evidence is this: Moses was authorized to work miracles, or, as they are called in the fourth chapter of Exodus, *signs and wonders*.

Three of these miracles are specifically mentioned, and two of them were performed at the time when Moses received his commission. Exod. iv. 1-31.

15. *What is a miracle?*

See the answer to question 210.

16. *How do miracles prove that those who perform them are God's messengers, or act by His authority?*

Since miracles are supernatural events, and can, therefore, be performed only by the power of God, they are, consequently, God's own testimony to the mission of those who perform them.

17. *What proofs have we that the whole Bible is the Word of God?*

They are the following—

(1.) We can prove that the several books of the Bible are *genuine*—that is, that they were written by the persons whose names they bear, and also about the time when they profess to have been written.

The proof is both *external* and *internal*.

(2.) We have proof that these books possess *integrity*—namely, that they have come down to us essentially as they were originally written.

The proofs are, the *impossibility of corrupting* them, and *historical testimony*.

(3.) These books are also *authentic*, or possess *historical credibility*. In other words, they are a true historical record, and are, therefore, worthy of belief.

The proofs are, the character of the writers, the facts

ness of the place, and the name of the Being addressing him—the effect of this address upon Moses—the second address, namely, God knows the condition of the Israelites. He has come to deliver them, and appoints Moses to be their deliverer—Moses' objection to his appointment—the reply or third address—Moses' acceptance of his appointment, and his inquiry—the reply, or fourth address, namely, the names of the Being who sent Moses, an address to be delivered to the Israelites and its result, an address to be made to the king of Egypt, his refusal of the request, and the assurance, means and circumstances of their deliverance.

NOTE.—Q. 17. (1.) External proof, or evidence, is also called *historical*.

recorded, commemorative ordinances, the rapid spread of Christianity, and natural and civil history.

(4.) These books, finally, possess *doctrinal credibility*—that is, they are *divinely inspired*, and, therefore, have God for their author.

The arguments are derived from the absurdity of ascribing to the Bible any other than a divine origin,* from miracles, from prophecy, from the doctrines of the Scriptures, from their code of ethics, from their preservation, from their harmony, and from their tendency to promote the present and eternal happiness of mankind.

(See this topic more fully discussed at questions 223 and 224.)

18. *Under what circumstances did God give His laws to Moses?*

Exod. xix. and xx. 18, 19.

19. *How, or on what, were the Ten Commandments written?*

Exod. xxiv. 12; xxxi. 18; xxxii. 15, 16; xxxiv. 1, 28; Deut. ix. 9-11.

20. *How many commandments belong to each table?*

This depends on the mode of dividing the commandments themselves.

The most important divisions that have been adopted are the *Origenian*, or *Philonic*, the *Talmudic*, or common Jewish, and the *Masoretic*.

The first has been adopted by the Helvetian and Anglican churches, by the Lutherans of the school of Bucer, and by the Socinians; the second, by the Greek Church, including the Russian; and the third, by the Lutheran Church, and also by the council of Trent.†

The first and second modes of division give the first table four commandments, and the second six, whilst the third mode gives them, respectively, three and seven. They divide on the first and second, and on the ninth and tenth commandments. (See questions 43 and 175.)

The Jews, at the time of Christ, according to the statement of Josephus, held that each table contained five commandments, placing upon the first table what is now usually regarded as the first commandment of the second table. Josephus says (Antiq. Book III., Ch. vi., § 5): "In this ark

*See Philosophy of the Plan of Salvation.

†On these divisions, see New Am. Cy., Vol. VI., p. 320, Art., "*Decalogue*."

(of the covenant) he (Moses) put the two tables whereon the ten commandments were written, five upon each table, and two and a half upon each side of them, and this ark he placed in the most holy place."

That we may not be mistaken as to what he regards as the fifth commandment, I will give his language again (Book III., Ch. v., § 5): "The first commandment teaches us that there is but one God, and that we ought to worship Him only; the second commands us not to make the image of any living creature to worship it; the third, that we must not swear by God in a false manner; the fourth, that we must keep the seventh day by resting from all sort of work; the fifth, that we must honor our parents." (See also Rom. xiii. 9.)

21. *What class of duties does each table contain?*

22. *In what form are these commandments mostly given?*

Eight are given in the negative, or prohibitory form; one in the affirmative, or mandatory form; and one in both forms.

23. *Does not this negative or prohibitory form of the commandments also imply opposite, positive duties?*

It always does; for, if it were otherwise, then our duties, as laid down in the decalogue, would consist mainly, not in doing good, but in avoiding evil. But James says, Jam. iv. 17: "Therefore, to him that knoweth to do good, and doeth it not, to him it is sin."

24. *Do we keep the commandments fully when we conform our outward actions only to the letter of the law, whilst we neglect the state of our hearts?*

1 Sam. xvi. 7. But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

Mat. v. 28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Ps. vii. 9. Oh let the wickedness of the wicked come to an end; but establish the just; for the righteous God trieth the hearts and reins.

Ps. lxxxix. 23. Search me, O God, and know my heart: try me, and know my thoughts:

24. And see if *there be any* wicked way in me, and lead me in the way everlasting.

Mat. xii. 33. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

25. *What, according to our Saviour's explanation, is the substance of each table of the decalogue?*

Mat. xxii. 36: Master, which is the great commandment in the law?

37. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38. This is the first and great commandment.

39. And the second is like unto it, Thou shalt love thy neighbour as thyself.

40. On these two commandments hang all the law and the prophets.

26. *What does St. Paul say is the fulfilling of the law?*

Rom. xiii. 10. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

27. *Does this love, which is the fulfilling of the law, consist merely in feeling and profession? or does it show itself also in our outward actions?*

John xiv. 15. If ye love me, keep my commandments.

21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him

22. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

1 John iv 9-11. Q. 108.

1 John iii. 16. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

18. My little children, let us not love in word, neither in tongue; but in deed and in truth.

28. *Can you tell me how Luther recognizes this principle of love in his explanation of the commandments?*

He makes the import of the first commandment consist in *fearing, loving and trusting* in God above all things. He commences his explanation of all the other commandments with the words, "That we should so *fear and love God*"—that is, our entire observance of all the commandments must proceed from the fear and love of God.

29. *What actions, in themselves right, and on which men are very prone to place great dependence, may be zealously performed, whilst we may still be destitute of the genuine works of true love?*

Matt. vii. 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

NOTE.—Q. 29. These works, to which the Saviour refers in Mat. vii. 22, consist in the exercise of *gifts*, and they may be either *extraordinary* or *ordinary*. In 1 Cor. xiii. 1-3, St. Paul adds to the exercise of these gifts the *giving of our goods to the poor*, and the *suffering of martyrdom*. He then, in verses 4-13, describes the genuine works of true love, and also shows its superior value.

We should cultivate constantly both gifts and graces, for both are important; but gifts without graces cannot qualify us for the highest usefulness here, much less give us a fitness for heaven.

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

1 Cor. xiii. 1-13.

See also hymns 436 and 438, ed. 1857.

30. *Could we, even if admitted into heaven, be happy there without this love?*

We could not; for, since we are social beings, we can have true enjoyment in the society of those alone who have like views, feelings and purposes with ourselves. Therefore, we have the common proverb: "Birds of a feather flock together."

Again: As God revealed in Christ is alone worthy of our highest love, his presence would only increase our sense of guilt and our condemnation. Thus, also, St Paul says, 1 Cor. xvi. 22: "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha."

31. *Do we possess this love in our natural or unconverted state?*

Rom. viii. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8. So then they that are in the flesh cannot please God.

Heb. xi. 6. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Gal. v. 6. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.

32. *What change does the Saviour declare we must have before we can enter the kingdom of heaven?*

John iii. 3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born again.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

33. *In what does this new birth consist?*

In a change of heart, wrought by the Holy Spirit through faith, and which consists in love to God and our fellow-man.

*John iii. 5. Question 32.

*John iii. 9. Nicodemus answered and said unto him, How can these things be?

10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

NOTE.—Q. 33. The term *regeneration* is very generally used to designate the new birth.

13. And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15. That whosoever believeth in him should not perish, but have eternal life.

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

1 John v. 1. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

1 John iv. 7. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

34. *Can we keep the commandments of God, if we have this love?*

1 John v. 8. For this is the love of God, that we keep his commandments: and his commandments are not grievous.

John xiv. 21-23 Q. 27.

35. *Why does God require us to keep His commandments?*

Not because He needs our services,^a but for our own present and eternal good.^b

^aActs xvii. 24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25. Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

^bPs. i. 7-15.

^cPs. i. 1-6. Lev. xxvi. 1-39.

Isa. i. 16. Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

17. Learn to do well; seek judgment, relieve the oppressed, judge the fatherless plead for the widow.

18. Come now, and let us reason together, saith the Lord: though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool.

19. If ye be willing and obedient, ye shall eat the good of the land.

20. But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

36. You have already learned that the commandments were given to teach us our duties to God and our fellow-men. *What other design have they?*

(1.) To teach us the moral perfections of God.

Rom. vii. 12. Wherefore the law is holy, and the commandment holy, and just, and good.

If the law is *holy*, and *just*, and *good*, its author must be so also.

(2.) To show us our ruined state as sinners.

Gal. iii. 10. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Rom. vii. 7. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.


Rom. iii. 20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

(3.) To lead us to Christ for salvation.

Gal. iii. 24. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith.

(4.) To test our love to God.

John xiv. 15. If ye love me, keep my commandments.

 With these objects in view, we will now proceed to the explanation of the commandments.

THE INTRODUCTION TO THE TEN COMMANDMENTS.

37. *What is the introduction to the ten commandments?*

It is contained in Exod. xx. 2: "I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

38. *What is the design of this introduction?*

To assert God's right to demand obedience to His commands, and to point out our obligation to render obedience.

39. *In what words is this right, and these grounds of obligation expressed?*

(1.) "I am the Lord, thy God."

(2.) "Which brought thee out of the land of Egypt, out of the house of bondage."

40. *What is the import of the first ground of obligation—"I am the Lord, thy God?"*

That the Being who was about to give the commandments is "*the Lord*"—namely, *Jehovah*, the only *Supreme Being*, the *King of kings* and *Lord of lords*. In other words, that He is the beneficent Creator, Preserver and Governor of the world; and, also, that He is "*thy God*"—namely, that whilst He was the absolute Creator, Preserver and Governor of the world, He was all this in a special sense to the Israelites, and, indeed, to all to whom these commandments would be made known.

Thus, from this relation of God to man, it is his right to demand obedience; therefore, also, were the Israelites under obligations to obey him. For the same reason are we under the same obligation.

NOTE.—Q. 36. (3.) The moral and ceremonial law are both equally designed to gain this end—the moral law, by showing us our guilt and our condemnation; the ceremonial law, by showing us the necessity of an atoning sacrifice, and pointing us, typically, to Christ as that sacrifice.

41. *What is the import of the second ground of obligation—"which brought thee out of the land of Egypt, out of the house of bondage?"*

That God had exercised special acts of providence and government over the Israelites, and manifested His special goodness toward them.

Thus, again, is asserted God's right to demand obedience, and their obligation to obey Him; and for similar reasons are we under the same obligation.

42. *Please point out how the same grounds of obligation are appealed to in the following texts :*

Gen. xvii. 1. And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

2. And I will make my covenant between me and thee, and will multiply thee exceedingly.

1 Kings xviii. 21. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word.

Josh. xxiv. 1-18.

1 Sam. xii. 24. Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you.

Isa. i. 2. Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.

3. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

4. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Rom. xii. 1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 Cor. v. 14. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

THE FIRST COMMANDMENT.

43. *What is the first commandment?*

Exod. xx. 3. Thou shalt have no other gods before me.

4. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

6. And shewing mercy unto thousands of them that love me, and keep my commandments.

44. *What is the import of the words "thou shalt have no other gods before me?"*

That we should not offer to any creature that worship and service which are due alone to God, our Creator, Preserver and Governor.

Matt iv. 10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

45. *How does Luther explain this commandment?*

"That we should *fear, love and trust* in God above all things."

46. *Give me some texts in which fearing,^a loving,^b and trusting^c in God are inculcated?*

^aDeut. vi. 24. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day.

Josh. xxiv. 14. Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

Ecc. xii. 13. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole *duty* of man.

Acts x. 34. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35. But in every nation he that feareth him, and worketh righteousness, is accepted with him.

^bDeut. vi. 4. Hear, O Israel: The Lord our God is one Lord:

5. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

Mark xii. 29. And Jesus answered him, The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord:

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

John xiv. 21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

^cPs. xxxvii. 3. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

Ps. cxviii. 8. It is better to trust in the Lord than to put confidence in man.

9. It is better to trust in the Lord than to put confidence in princes.

Isa. xli. 2. Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation.

Ps. xl. 4. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.

47. *How many kinds of fear are there, and what are they called?*

Two kinds—a slavish fear and a filial fear.

48. *What do you understand by a slavish fear?*

It is a disagreeable, painful feeling, such as anxiety, dread, alarm; and it is often awakened on account of threatened punishment, or by a sense of guilt and deserved punishment.

Prov. i. 24. Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25. But ye have set at nought all my counsel, and would none of my reproof:

26. I also will laugh at your calamity; I will mock when your fear cometh.

27. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

1 John iv. 18. There is no fear in love: but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

49. *What do you understand by a filial fear of God?*

NOTE—Q. 49. A sincere desire to enjoy God's approbation, growing out of a lively appreciation of its importance, seems to underlie the true filial fear of God.

It is the feeling of a child toward a kind father, so that we fear and avoid nothing so much as grieving and provoking our heavenly Father; or, it is a holy affection implanted in the heart by God, whereby we are inclined and enabled to obey his commandments.

Jer. xxxii. 40. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

Prov. xvi. 6. By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil.

Neh. v. 15. But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bear rule over the people: but so did not I, because of the fear of God.

Gen. xxii. 12. And he said, lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

50. Which kind of fear are we to exercise toward God?

Both kinds; but especially, filial fear.

Mat. x. 28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Ps. ciii. 17. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.

18. To such as keep his covenant, and to those that remember his commandments to do them.

Mal. iii. 16. Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

51. Why should we fear God?

In general, because of what God is, and what he does.

Jer. x. 7. Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, *there is none like unto thee.*

8. But they are altogether brutish and foolish: the stock is a doctrine of vanities.

9. Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: *they are all the work of cunning men.*

10. But the Lord is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11. Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens.

12. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13. When he uttereth his voice, *there is* a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

Rev. xv. 1. And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2. And I saw as it were a sea of glass mingled with fire: and them that

had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God

3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

4. Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

But particularly:

(1.) Because God knows all our sins; and being just, must punish them.

Jer. xvii. 10. I the Lord search the heart, I try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

Rom. i. 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

(2.) Because the punishment of our sins will be eternal.

Mat. xxv. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42. For I was ahungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44. Then shall they also answer him, saying, Lord, when saw we thee ahungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46. And these shall go away into everlasting punishment; but the righteous into life eternal.

(3.) Because God is a merciful and loving Father, and does not desire our misery, but our happiness. (Luke xv. 11-24.)

Ezek. xxxiii. 11. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye from your evil ways; for why will ye die, O house of Israel?

52. *Do the wicked fear God?*

Some have a slavish fear of God,^a whilst others do not fear him at all.^b

^aProv. i. 24. Because I have called, and ye refused; I have stretched out my hand, and no man regarded.

25. But ye have set at nought all my counsel, and would none of my reproof:

26. I also will laugh at your calamity; I will mock when your fear cometh; 27. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

^bPsa. xxxvi. 1. The transgression of the wicked saith within my heart, *that there is* no fear of God before their eyes.

Rom. iii. 18. There is no fear of God before his eyes.

Luke xviii. 4. And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man.

53. *How many kinds of love are there? and what are they called?*

There are three kinds: The love of complacency, the love of gratitude, and the love of benevolence.

54. *What do you understand by these three kinds of love?*

The love of *complacency* is directed toward a person who recommends himself to our sense of propriety and worthiness; and it involves the feelings of approbation, esteem, pleasure, and delight; the love of *gratitude* consists in the appreciation of favors received, accompanied by a sense of obligation, and by warm and friendly feelings toward our benefactor; the love of *benevolence* is a desire for, and an actual seeking of, the welfare of others.

55. *Which of these kinds of love does God exercise toward sinners?*

The love of benevolence. Mat. v. 44, 45; Q. 109; Jno. iii. 16; Q. 33.

56. *Can God exercise the love of complacency toward sinners?*

He cannot, for if he did, he would delight in their unholy character; on the contrary, he is constantly displeased with them.

Prov. vi. 16. These six *things* doth the LORD hate; yea, seven *are* an abomination unto him;

17. A proud look, a lying tongue, and hands that shed innocent blood.

18. A heart that deviseth wicked imaginations, feet that be swift in running to mischief,

19. A false witness *that* speaketh lies, and he that soweth discord among brethren.

Zech. viii. 17. And let none of you imagine evil in your hearts against his neighbor; and love no false oath; for all these *are things* that I hate, saith the LORD.

Isa. lxi. 8. For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

Ps. vii. 11. God judgeth the righteous, and God is angry *with the wicked* every day.

12. If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13. He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

Jer. xlv. 2-6.

57. *Can you explain how God exercises the love of complacency and benevolence toward his children?*

(1.) He exercises the love of benevolence toward them in the acts of his providence and grace.

Isa. lxiii. 7. I will mention the loving kindness of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he has bestowed on them according to his mercies, and according to the multitude of his loving kindness.

8. For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour.

9. In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

Rom. viii. 28-39.

(2.) He exercises the love of complacency toward them by delighting in them as his obedient children. John xiv.

21. Q. 27.

58. Which of these kinds of love must we exercise toward God?

The love of complacency^a and gratitude.^b

^aPs. xxxvii. 4. Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

Ps. lxxiii. 25. Whom have I in heaven *but thee?* and *there is none* upon earth *that I desire* beside thee.

26. My flesh and my heart faileth; *but God is the strength of my heart,* and my portion forever.

^bPs. cxxxv. Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord.

2. Ye that stand in the house of the Lord, in the courts of the house of our God,

3. Praise the Lord; for the Lord *is good*; sing praises unto his name; for *it is pleasant*.

Ps. ciii. 1-22.

59. How will this delight in God and gratitude to him manifest themselves?

In ardent aspirations after closer union and communion with him; in grateful praise for blessings bestowed; in constant effort to obey his will; and in joyful willingness to suffer for his name and truth's sake.

John vii. 37. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

Job. xlii. 3. Oh that I knew where I might find him! *that I might come even to his seat,*

Ps. xlii. As the hart panteth after the water brooks, so panteth my soul after thee, O God.

2. My soul thirsteth for God, for the living God: when shall I come and appear before God?

Isa. xxvi. 8. Yea, in the way of thy judgments, O Lord, have we waited for thee: the desire of *our soul is to thy name,* and to the remembrance of thee.

9. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are in the earth,* the inhabitants of the world will learn righteousness.

Ps. lxxiii. 1-8. Ps. ciii.

1 John v. 3. For this is the love of God, that we keep his commandments: and his commandments are not grievous.

Acts v. 41. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

60. Why should we love God?

(1.) Because he is the supreme good.^a

(2.) Because from him all good proceeds.^b

(3.) Because he first loved us.^c

(4.) Because such love will promote our highest happiness both here and hereafter.^d

NOTE.—Q. 60. (3.) The love of God may be viewed thus: It is sincere,^a it is a father's love,^b it is most tender,^c and it is undying.^d

^aJohn iii. 16; 2. Cor. v. 20; Ezek. xxxiii. 11. ^bPs. ciii. 13-18; Mat. vii. 7-11. ^cLuke xv. 11-24. ^dIsa. xlix. 13-16.

*Mark x. 18. And Jesus said unto him, Why callest thou me good? *there is none good but one, that is, God.*

James i. 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

¹John iv. 19. We love him, because he first loved us.

²Rom. viii. 28. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

¹Tim. iv. 8. For bodily exercise profiteth little; godliness is profitable unto all things having promise of the life that now is and of that which is to come.

61. *Whence does our love to God derive its constant nourishment and invigoration?*

From His love to us,* received by faith.*

¹John iv. 19. We love him because he first loved us.

¹John iii. 16. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

Rom. xii. 1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is your reasonable service.*

²Cor. v. 13. For whether we be beside ourselves, *it is to God*; or whether we be sober, *it is for your cause.*

14. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15. And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.

¹Gal. v. 6. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.

62. *What is meant by trusting in God?*

It is taking God at his word;* and it includes a cheerful obedience to his commands;* a committing of all our interests to him for time and eternity, and a joyful confiding of ourselves to his guidance;* seeking help from Him in every time of need;* patiently waiting when help is delayed,* and an unwavering belief that He will do everything for the best.^f

*Num. xxiii. 16. And the Lord met Balaam, and put a word in his mouth and said, Go again unto Balak, and say thus.

17. And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the Lord spoken?

18. And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor.

19. God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?

20. Behold, I have received *commandment* to bless: and I cannot reverse it.

Eph. i. 12, 13. Q. 365.

Ps. cxix. 49. Remember the word unto thy servant, upon which thou hast caused me to hope.

50. This is my comfort in my affliction; for thy word hath quickened me.

81. My soul fainteth for thy salvation: *but* I hope in thy word.

82. Mine eyes fail for thy word, saying, When wilt thou comfort me?

85. For ever, O Lord, thy word is settled in heaven.

90. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.

105. Thy word is a lamp unto my feet, and a light unto my path.

160. Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

Ps. xxxvii. 3. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

4. Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

1 Pet. iv. 19. Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

Ps. xxxvii. 5. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.

6. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

2 Tim. i. 12. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

Ps. xlii. 1-3.

Luke. xlii. 46. And when Jesus had cried with a loud voice, he said, Father, unto thy hands I commend my spirit: and having said thus, he gave up the ghost.

Ps. cxxi. 1. I will lift up mine eyes unto the hills, from whence cometh my help.

2. My help cometh from the Lord, which made heaven and earth.

3. He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4. Behold, he that keepeth Israel shall neither slumber nor sleep.

5. The Lord is thy keeper: the Lord is thy shade upon thy right hand.

6. The sun shall not smite thee by day, nor the moon by night.

7. The Lord shall preserve thee from all evil: he shall preserve thy soul.

8. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Ps. xlii. 5-11. Ps. xlii. 1-7. Mat. xxvi. 37-44.

Mat. xxvii. 46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, to say, My God, My God, why hast thou forsaken me?

Isa. xxx. 7. For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still.

15. For thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

Isa. xl. 31. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Heb. x. 35. Cast not away therefore your confidence, which hath great recompense of reward.

36. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

Ps. lxxvii. 1-15.

Ps. xl. 1. I waited patiently for the Lord; and he inclined unto me, and heard my cry.

2. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

3. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.

4. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.

Gen. xviii. 25. That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

Heb. xii. 5-11. Rom. viii. 28. Q. 60.

63. What do you understand by anxious care, and how do you show that it is inconsistent with trust in God?

Anxious care is such a concern for the supply of our daily

wants, as if that supply depended entirely on our own exertions; and it is accompanied with uneasiness, solicitude, apprehension and perplexity concerning the future.*

It is inconsistent with trust in God, because it implies that God either can not or will not help us, and that we must, therefore, depend entirely upon ourselves;^b and, also, because, whilst it is our duty to pray and work, it belongs to God to care for all his creatures.^c

*Matt. vi. 25-34.

^a1 Pet. v. 7. Casting all your care upon him; for he careth for you.

Phil. iv. 6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

^c1 Thess. iv. 11. And that ye study to be quiet, and to do your own business, and to work with your own hands, as he commanded you;

12. That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

Ps. cxxvii. 1. Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh *but* in vain.

2. *It is* vain for you to rise up early, to sit up late, to eat the bread of sorrows: *for* so he giveth his beloved sleep.

64. *Why should we put our trust in God?*

(1.) Because He is almighty,* and, therefore, can help us.

(2.) Because He is the highest good,^b and, therefore, is willing to help us.

(3.) Because He is holy and just,^c and, therefore, His help will always be in the direction of our highest good.

(4.) Because He is true,^d and, therefore, can never deceive us, but will always be faithful to his promises.

*Isa. xxvi. 1. In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint *for* walls and bulwarks.

2. Open ye the gates, that the righteous nation which keepeth the truth may enter in.

3. Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee*: because he trusteth in thee.

4. Trust ye in the Lord for ever: for in the Lord JEHOVAH *is* everlasting strength.

Ps. lxxii. 5. My soul, wait thou only upon God; for my expectation *is* from him.

6. He only *is* my rock and my salvation: *he is* my defense; I shall not be moved.

7. In God *is* my salvation and my glory: the rock of my strength, and my refuge, *is* in God.

8. Trust in him at all times; ye people, pour out your heart before him: God *is* a refuge for us. Selah.

^bPs. xxxvi. 7. How excellent *is* thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. Ps. xlii. 1-6.

^cPs. xxxiii. 18-22. 1 Pet. i. 13-16. Isa. i. 15-20. Heb. xii. 10.

^dNum. xxiii. 19. Q. 62. Ps. cxix. 89, 90. Q. 62.. 1 Pet. iv. 19. Q. 62.

65. *Does not the first commandment also require us to worship God?*

It does; for, since we are to have no other gods, and also,

since we are religious beings and will worship, it follows that this commandment requires us to worship God.

66. *How many kinds of worship are there, and in what do they consist?*

There two kinds, namely: the external worship of the body, which consists in the use of certain religious forms and ceremonies; and the internal worship of the soul, which consists in a supreme reverence and adoration of God, including fear, love and trust in Him.

67. *How do these two kinds of worship stand related to one another?*

External worship is designed by God to be the director and promoter of the internal worship of the soul, and also, its true outward and sensible representative.

68. *Is the former kind of worship acceptable without the latter, especially without observing the moral requirements of the Bible?*

Phil. iii. 1. Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you *it is safe*.

2. Beware of dogs, beware of evil workers beware of the concision.

3. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Hos. vi. 6. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

Ps. li. 15. O Lord, open thou my lips: and my mouth shall shew forth thy praise.

16. For thou desirest not sacrifice; else would I give *it*: thou delightest not in burnt offering.

17. The sacrifices of God *are* a broken spirit: a broken and a contrite heart O God, thou wilt not despise.

Mic. vi. 6. Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

7. Will the Lord be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my firstborn *for* my transgression, the fruit of my body *for* the sin of my soul?

8. He hath shewed thee, O man, what *is* good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Matt. xxiii. 23-28. Mark vii. 5-13. Isa. i. 11-20.

69. *Is it lawful to worship and serve any other being except God?*

God alone is to be worshiped;^a and whilst it is our duty to serve or do good to our fellow-men to the fullest extent of our ability,^b such service must never come in conflict with the known will of God.^c

^aMat. iv. 10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

NOTE.—Q. 65. The whole history of our race proves that all men everywhere have some objects of worship.

See "The Philosophy of the Plan of Salvation," chap. I. "The First Fact Stated."

*Gal. vi. 9. And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10. As we have therefore opportunity, let us do good unto all *men* especially unto them who are of the household of faith.

1 John iii. 16. Hereby perceive we the love of *God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

*Matt. vi. 24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

70. *We have now seen what is required of us in the first commandment—How is it violated?*

(1.) In general by worshipping false gods, or by falsely worshipping the true God.

(2.) Specifically, *by making, keeping, or worshipping idols, *by fearing anything more than God, *by loving anything more than God, *by trusting in anything more than in God.

*Ex. xx. 4, 5. Q. 43. Ex. xxxii. 1-8. 1 Kgs. xii. 26-33. Ps. cxxxv. 15-18.

Rom. i. 21. Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22. Professing themselves to be wise, they became fools,

23. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Isa. xlii. 8. I *am* the LORD; that *is* my name: and my glory will I not give to another, neither my praise to graven images.

*Isa. li. 7-13.

Matt. x. 28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

*Matt. x. 37. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

1 John ii. 15. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

Phil. iii. 18. For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

19. Whose end is destruction, whose God *is* their belly, and *whose* glory *is* in their shame, who mind earthly things.

*Isa. xlii. 17. They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.

NOTES.—Q. 70. 2. *The representation of created things by works of art, as by drawing, painting, architecture, sculpture, engraving, lithographing, photographing, is not a violation of this commandment, nor of the teachings of the Bible in general. Num. xxi. 8, 9. John iii. 14, 15. Ex. xxv. 17-21, and xxxvii. 1-9. Indeed, God is himself the author of these fine arts, and he has consecrated them to the service of religion. Ex. xxxi. 1-11, and xxxv. 30-35. 1 Kgs. vii. 13-46. Rev. iv. 1-11. It is, therefore, the abuse, and not the proper use of images or pictures, that this commandment prohibits. Their abuse is, when they are employed in the service of superstition and idolatry; their proper use consists in devoting them to purposes of instruction, commemoration, ornament, refinement and enjoyment.

*There are many things which occupy God's place in our affections, such as friends, wealth, fame, accomplishments, external appearance, pleasure, sensuality.

Ps. lxi. 10. Trust not in oppression and become not vain in robbery : if riches increase, set not your heart *upon them*.

Ps. xlix. 6. They that trust in their wealth, and boast themselves in the multitude of their riches :

7. None of *them* can by any means redeem his brother, nor give to God a ransom for him :

Mark x. 24. And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God !

25. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

1 Tim. vi. 17. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy ;

18. That they do good, that they be rich in good works, ready to distribute, willing to communicate ;

19. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Ps. xx. 7. Some trust in chariots, and some in horses : but we will remember the name of the LORD our God.

Ps. xlii. 5. Through thee will we push down our enemies : through thy name will we tread them under that rise up against us.

6. For I will not trust in my bow, neither shall my sword save me.

7. But thou hast saved us from our enemies, and hast put them to shame that hated us.

Jer. xlii. 24. Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

25. This is thy lot, the portion of thy measures from me, saith the LORD ; because thou hast forgotten me, and trusted in falsehood.

Isa. xlvii. 10. For thou hast trusted in thy wickedness : thou hast said None seeth me. Thy wisdom and thy knowledge, it hath perverted thee ; and thou hast said in thine heart, I am, and none else beside me.

Ps. lii. 1-9. Isa. xxx. 1-3. Jer. xvi. 5-8.

71. *What is, then, really and truly our God ?*

Whatever we fear, love and trust in, most.

72. *Are any persons idolaters who never bow down and worship idols ?*

Col. iii. 5.

73. *Can we keep this commandment without a change of heart ?*

74. *Have you experienced this change ?*

75. *If not, why should you at once seek for it ?*

(1.) Because my true happiness in time and eternity depends on it.

(2.) Because I am daily becoming assimilated to the moral character of the object which I worship,* and, therefore, delay is dangerous.

(3.) Because my time may be very short, and, therefore, delay is supreme folly.

76. *Do you desire this change, and are you willing, without delay, to take the necessary steps to obtain it ?*

77. *What are these necessary steps ?*

NOTE.—Q. 72. If covetousness is idolatry, then fearing, loving, and trusting in anything else more than in God, is also idolatry.

* See Phil. Plan Salv., chap. I., "The Second Fact Stated."

(1.) Daily prayer, searching the Scriptures, and self-examination.

(2.) Renouncing all sin, and turning from it to God.

(3.) Avoiding all light and trifling company and conversation.

(4.) Casting one's self, as a lost and helpless sinner, on the Lord Jesus for salvation.

(5.) Professing our faith in Christ, and our determination to serve Him.

Matt. vii. 7-11. 1 Thes. v. 17. 2 Tim. iii. 14-17. 2 Cor. xiii. 5. Prov. xxviii. 13. Prov. iv. 14, 15. Ps. i. 1-4. Prov. i. 10-16. John i. 11-13. Rom. x. 1-11. Luke xii. 8, 9.

78. *In what words is this commandment enforced? and what is their import?*

It is enforced in the words: For I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

Their import is, that God being jealous for the purity of His law and worship, will most certainly punish those that hate Him, but will extend His mercy toward those that love Him and keep His commandments.

79. *What important bearing has the first commandment on all the others?*

Its requirement—namely, the fear and love of God, and trust in Him—lays the foundation for obedience to all the other commandments.

Luther recognizes this truth when he begins the explanation of each commandment with the words, "*that we should so fear and love God,*" thus teaching us that the fear and love of God are the true preparation and qualification for keeping the commandments.

NOTE.—Q. 78. This visiting of the iniquities of the fathers upon the children to the third and fourth generation, is threatened only upon those who hate God; and it is not to be regarded as a direct punishment of the children for the sins of their parents, much less, as their eternal condemnation, for in this sense, God does not punish children for their parents' sins. (Ezek. xviii. 1-21.) It is rather the natural consequences of the parents' sins, entailed upon their descendants from the very constitution of our being, and the relation which they hold to each other.

As examples, we may take the drunkard, the sensualist, the spendthrift, the miser.

The introduction of slavery into our country by our forefathers, and our late civil war as one of its consequences, is also a plain and terrible example.

The motive by which this commandment is enforced should, therefore, lead parents to renounce all wrong-doing, and set their children an example of true virtue, that they may not be the means of bringing misery upon them and their posterity, but rather God's richest blessings.

THE SECOND COMMANDMENT.

80. *Repeat the second commandment.*

Exod. xx. 7. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

81. *What is Luther's explanation of this commandment?*

"That we should so fear and love God as not to curse, swear, conjure, lie or deceive in His name; but call upon Him in every time of need, and worship Him in prayer, praise and thanksgiving."

82. *What is meant by the name of God.*

Everything by which He makes known to us His nature: as His names, titles, attributes, doctrines, ordinances.

(1.) His names and titles.

Exod. iii. 13. And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Exod. vi. 3. And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by my name JEHOVAH was I not known to them.

Deut. xxviii. 58. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD:

Ps. xxix. 2. Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

(2.) His attributes.

Exod. xxxiii. 19. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

Ex. xxxiv. 6, 7. Q. 86.

1 Sam. xvii. 45. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

Ps. xlv. 5. Through thee will we push down our enemies; through thy name will we tread them under that rise up against us.

(3.) Himself, as revealed in His word, and also His doctrines and ordinances.

1 Kgs. v. 5. And, behold, I purpose to build a house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build a house unto my name.

Acts ix. 15. But the LORD said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

John xvii. 6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

26. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.

83. *What is meant by taking God's name in vain?*

By making a thoughtless and irreverent use of the name of God: that is, of His titles, attributes, doctrines ordinances, or his word.

84. *Can you mention the different ways in which this is done?*

By cursing, swearing, conjuring, lying and deceiving in the name of God.

(1.) *Cursing.*

1) This consists in calling down upon ourselves or others, the judgments and chastisements of God.

Num. xxii. 1-6. Luke ix. 51-55.

Jam. iii. 8. But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

9. Therewith bless we God even the Father; and therewith curse we men, which are made after the similitude of God.

10. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

Rom. xii. 14. Bless them which persecute you: bless, and curse not.

Ps. cix. 17. As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

2) This belongs only to God.

Rom. xii. 19. Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

Heb. x. 30. For we know him that hath said, Vengeance *belongeth* unto me. I will recompense, saith the Lord. And again, the Lord shall judge his people.

3) But we may announce the curse of God.

Gen. ix. 24. And Noah awoke from his wine, and knew what his younger son had done unto him

25. And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren.

26. And he said, Blessed *be* the Lord God of Shem; and Canaan shall be his servant.

Deut. xxvii. 14-26. And the Levites shall speak, and say unto all the men of Israel with a loud voice,

26. Cursed *be* he that confirmeth not *all* the words of this law to do them: and all the people shall say, Amen.

Gal. i. 8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

1 Cor. xvi. 22. If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.

(2.) *Swearing.*

1) This consists in calling upon God to be a witness of the truth, and an avenger of falsehood.

NOTES.—Q. 83. This may be done from ignorance, from superstition, from bad habits, or from malice and wickedness.

Q. 84. (2.) The Quakers and Mennonites object to taking judicial oaths. Their scruples arise from a too literal interpretation of Mat. v. 33-37, and Jam. v. 12, whilst they overlook other passages on the subject. See 4) p. 94. In the United States they simply affirm instead of swearing.

2) All swearing, or other oaths, are of two kinds—*judicial oaths*, or such as are demanded and administered by a proper officer; and *voluntary oaths*, or such as are not thus demanded and administered, but uttered from choice, habit, or passion.

3) All swearing is evil in its origin, because it implies that man is disposed to deceive his fellow-man, and that, therefore, he cannot be trusted without a solemn appeal to the righteous Judge and Avenger of all wrong.

Mat. v. 33. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34. But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35. Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Jam. v. 12. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

4) Oaths are, however, justifiable in the judge who demands them, and in him who takes them when thus demanded.

Deut. vi. 13. Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

Deut. x. 20. Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

Isa. lxxv. 16. That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

(a) They are justifiable, because they are necessary, in some cases, to give us the strongest possible assurances of truth and justice; and, also, to protect us against deception and wrong.

Exod. xxii. 10. If a man deliver unto his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it;

11. *Then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbor's goods; and the owner of it shall accept thereof, and he shall not make it good.*

Gen. xxi. 22. And it came to pass at that time, that Abimelech and Phicol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest:

23. Now therefore swear unto me here by God, that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24. And Abraham said, I will swear.

25. Wherefore he called that place Beer-she-ba; because there they sware both of them.

Gen. xxvi. 26-31.

(b) God has justified this use of the oath by employing it himself; so also did Christ and St. Paul.

Heb. vi 13. For when God made promise to Abraham, because he could swear by no greater, he swore by himself.

14. Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15. And so, after he had patiently endured, he obtained the promise.

16. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

17. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

18. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

Mat. xxvi. 63. But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou by the Christ, the Son of God.

64. Jesus said unto him. Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

2 Cor. i. 23. Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

Phil. i. 8. For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

5) What, then, makes swearing a violation of this commandment?

(a) Perjury, or false swearing, when an oath has been lawfully administered.

Lev. xix. 12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.

Zech. viii. 16. These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

17. And let none of you imagine evil in your hearts against his neighbor; and love no false oath; for all these are things that I hate, saith the LORD.

Zech. v. 1-4.

(b.) All voluntary swearing, as, "God knows," "as sure as God lives," "God is my witness," etc.

NOTE.—Q. 84. (3.) *Divination* is derived from the Latin, *divinus*, which signifies, *divinely* or *prophetically inspired*.

Divination is a general term for the various pretended arts for discovering secret or future things by preternatural means.

The Greeks divided it into *Natural* and *Artificial* divination.

Natural divination was a sort of inspiration or phrenzy, and was regarded as a special favor of the deity.

Artificial divination was founded on a careful observation of certain natural phenomena: namely, such as were connected with birds, serpents, arrows, rings, cards, lamps, fire, water, the hand, the staff, the axe, stones, numbers, etc.

Magic was the art of the *magician*. It was the science of calling into requisition the power of super-human beings or departed spirits.

It has been divided into *Natural*, *Celestial* and *Superstitious* or *Geotic* magic.

Natural magic employs the powers of nature, regarded as twofold—preserving and destroying, or light and darkness, or love and hatred, or laws of opposition—to produce effects apparently supernatural. It also pretends to control these powers to pry into futurity.

Celestial magic attributes to spirits a kind of dominion over the planets, and to the planets an influence over men.

Superstitious magic is the invocation of devils or demons, and supposes some tacit or express agreement between them and human beings.

Witchcraft, *sorcery*, *enchantment* and *necromancy*, are all species of this kind of magic, or are equivalent to it.

(3.) *Conjuring.*

1) This is an attempt to discover what God has concealed from us, or attain what he has denied us, by practicing the arts of divination and magic.

It employs the various phenomena of nature; and it pretends also to summon to its aid superhuman agencies—such as, departed spirits and demons, and even the name, word, and sacraments of the true God.

Deut. xviii. 9. When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10. There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.

11. Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

12. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee.

2) Scriptural examples of conjuring.

1 Sam. xxviii. 7-19. Acts xvi. 16. and xix. 13-19.

3) The sinfulness of conjuring does not depend on the event of our attaining or not attaining the result which is sought; but on the attempt to exercise a prerogative that belongs only to God.

Deut. xxix. 29. The secret *things belong* unto the Lord our God; but those *things which are revealed belong* unto us and to our children for ever that we may do all the words of this law.

Dan. ii. 27. Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king.

29. But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream and the visions of thy head upon thy bed, are these.

(4.) *Lying and deception in the name of God.*

This consists not only in false swearing, but, also, in a hypocritical and mere formal use of the name of God and the means of grace; and again, in falsifying God's word.^a

^aMat. xii. 36. But I say unto you, That every idle word that men shall speak they shall give account thereof in the day of judgment.

Jude 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Ps. i. 16. But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldst take my covenant in thy mouth?

17. Seeing thou hatest instruction, and castest my words behind thee.

18. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

19. Thou givest thy mouth to evil, and thy tongue frameth deceit.

NOTE. - Q. 84. (4.) This hypocritical and formal use of the means of grace, is very properly called, *lip-service*.

20. Thou sittest *and* speakest against thy brother ; thou slanderest thine own mother's son.

21. These *things* hast thou done, and I kept silence : thou thoughtest that I was altogether *such a one* as thyself : *but* I will reprove thee, and set *them* in order before thine eyes.

22. Now consider this, ye that forget God, lest I tear *you* in pieces, and *there be* none to deliver.

23. Whoso offereth praise glorifieth me : and to him that ordereth *his* conversation *aright* will I shew the salvation of God.

Mat. xv. 7. Ye hypocrites, well did Esaias prophesy of you, saying,

8. This people draweth nigh unto me with their mouth, and honoreth me with *their* lips ; but their heart is far from me.

9. But in vain they do worship me, teaching *for* doctrines the commandments of men.

Isa. i. 10-15. Mat. vii. 21-23. Q. 29.

Deut. iv. 2. Ye shall not add unto the word which I command you, neither shall you diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

2 Pet. iii. 15. And account *that* the longsuffering of our LORD is salvation : even as our beloved brother Paul also according to the wisdom given unto him hath written unto you :

16. As also in all *his* epistles, speaking in them of these things ; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other Scriptures, unto their own destruction.

Acts xv. 1. And certain men which came down from Judea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

24. For as much as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must be* circumcised, and keep the law ; to whom we gave no *such* commandment.

Gal. i. 6. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel :

7. Which is not another : but there be some that trouble you, and would pervert the gospel of Christ.

8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

2 Pet. ii. 1. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2. And many shall follow their pernicious ways ; by reason of whom the way of truth shall be evil spoken of.

3. And through covetousness shall they with feigned words make merchandise of you : whose judgment now of a long time lingereth not, and their damnation slumbereth not.

Rev. xxi. 18. For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book :

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

85. *Is it proper to make use of the names of other gods in our oaths and exclamations ?*

Exod. xxiii. 13. And in all *things* that I have said unto you be circumspect : and make no mention of the name of other gods, neither let it be heard out of thy mouth.

Josh. xxiii. 7. That ye come not among these nations, these that remain among you ; neither make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them :

Zeph. i. 4. I will also stretch out my hand upon Judah, and upon all the inhabitants of Jerusalem : and I will cut off the remnant of Baal from this place, *and* the name of the Chemarim with the priests ;

5. And them that worship the host of heaven upon the housetops ; and them that worship *and* that swear by the LORD, and that swear by Malcham.

6. And them that are turned back from the LORD; and *those* that have not sought the LORD, nor inquired for him.

86. *What is required affirmatively in this commandment?*

In general, it requires reverence and holy fear when we make use of the names of God, of his attributes, his ordinances, and his word.

Ex. xxxiv. 6. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

7. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

8. And Moses made haste, and bowed his head toward the earth, and worshipped.

Ps. lxxxix. 7. God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

Ps. cxix. 161. Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

Isa. lxvi. 2. For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even to him that is* poor and of a contrite spirit, and trembleth at my word.

Specifically it requires, that we call upon Him in every time of need,^a and worship Him with prayer,^b praise,^c and thanksgiving.^d

*Ps. l. 14. Offer unto God thanksgiving; and pay thy vows unto the most high.

15. And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

Ps. cxlv. 18. The LORD is nigh unto all them that call upon him, to all that call upon him in truth.

19. He will fill the desire of them that fear him: he also will hear their cry, and will save them.

20. The LORD preserveth all them that love him: but all the wicked will he destroy.

21. My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

^bEph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

^cPs. cl. 1. Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

2. Praise him for his mighty acts: praise him according to his excellent greatness.

3. Praise him with the sound of the trumpet: praise him with the psaltery and harp.

4. Praise him with the timbrel and dance: praise him with stringed instruments and organs.

5. Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

6. Let every thing that hath breath praise the LORD. Praise ye the LORD.

Heb. xiii. 15. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.

^dEph. v. 20. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

87. *By what words is this commandment enforced? and what is their import?*

It is enforced in these words: For the LORD will not hold him guiltless that taketh his name in vain.

Their import is, that the Lord will most certainly punish those who are guilty of taking His name in vain.

Lev. xxiv. 15. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

16. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.

Ezek. xvii. 11-21.

88. *Can we keep this commandment without a change of heart?*

89. *Do you possess this change, and if not, have you been earnestly seeking it?*

THE THIRD COMMANDMENT.

90. *What is the third commandment?**

Exod. xx. 8. Remember the sabbath day, to keep it holy.

9. Six days shalt thou labour, and do all thy work:

10. But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

91. *What is the meaning of the term "Sabbath-day?"*

Sabbath means *rest*; and the Sabbath-day means the *day of rest*.

Exod. xxxv. 2. Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death.

Heb. iv. 9. There remaineth therefore a rest to the people of God.

92. *When was the Sabbath instituted?*

Gen. ii. 1. Thus the heavens and the earth were finished, and all the host of them.

2. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

*On this commandment, read "The Sabbath Manual," by Edwards, published by the Am. Tract Soc., Nos. 1-4.

NOTE.—Q. 91. *Sabbath* is derived from the Hebrew, and in that language signifies *rest*. The Greek word, translated *rest* in Heb. iv. 9, signifies *the keeping of a Sabbath, or a rest-day*. Luther translates it *eine Ruhe*.

The several names of this day are—

The Sabbath, which, as already remarked, means *rest*; and it is evidently based on the fact that God rested on the seventh day from the works of creation.

The Lord's Day—the day on which our Lord arose, and, therefore, the day specially devoted to His service. St. John first gave it this name. (Rev. i. 10.)

Sunday—the day of the sun, and it was dedicated by the ancient heathen to the god of the sun. This name, like that of all the other days of the week, is of heathen origin.

93. *What day of the week was originally appointed as the Sabbath?*

Gen. ii. 2, 3. Q. 92.

94. *Why do we now keep the first day of the week, or Sunday?*

(1.) Because Jesus arose on this day.

Mat. xxviii. 1-7.

(2.) Because on it He frequently appeared to His disciples.

Mat. xxviii. 8-10. Mark xvi. 9-14. Luke xxiv. 13-49. John xx. 19-29.

(3.) Because His disciples kept it by frequently meeting on it for religious worship; and being inspired, they must have known their Lord's will.

Acts ii. 1-41 and xx. 6, 7. 1 Cor. xvi. 1, 2. Rev. i. 9-11.

95. *What is the meaning of the word "holy?"*

(1.) It means set apart from common to sacred purposes.

Exod. xiii. 12. That thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the male *shall be* the Lord's.

Num. viii. 17. For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

Luke ii. 22. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23. (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord):

Lev. xvi. 2. And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail before the mercyseat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

3. Thus shall Aaron come into the holy *place*; with a young bullock for a sin offering, and a ram for a burnt offering.

4. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and so put them on.

(2.) It means moral purity, or freedom from sin.

Lev. xix. 1. And the Lord spake unto Moses, saying,

2. Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God *am* holy.

Lev. xx. 7. Sanctify yourselves therefore, and be ye holy: for I *am* the Lord your God.

8. And ye shall keep my statutes, and do them: I *am* the Lord which sanctify you.

1 Pet. i. 15. But as he which hath called you is holy, so be ye holy in all manner of conversation;

16. Because it is written, be ye holy; for I am holy.

96. *What, therefore, is meant by keeping the Sabbath-day holy?*

To set it apart from an ordinary and secular use, to sacred and holy purposes, in order that, by such a use of it, we may ourselves become holy.

Ezek. xx. 12. Moreover also I give them my sabbaths, to be a sign

between me and them, that they might know that I *am* the LORD that sanctify them.

Exod. xxxi. 12. And the LORD spake unto Moses, saying,

13. Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you.

14. Ye shall keep the sabbaths therefore; for it *is* holy unto you. Every one that defleth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people.

97. *What is Luther's explanation of this commandment?*

"That we should so fear and love God, as not to despise His Word and day, and the preaching of His gospel; but deem it holy, and willingly hear, learn, and obey it."

98. *Can you specify more particularly the duties of the Holy Sabbath?*

They are, devout attendance upon the public ordinances of God's house, devotional exercises in the family, private prayer, and reading the Bible and other good books, accompanied with meditation and self-examination, and also works of charity and mercy.

Lev. xix. 30. Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

Ezek. xlv. 1. Thus saith the Lord God: The gate of the inner court that looketh toward the east shall be shut the six working days: but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2. And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offerings, and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth: but the gate shall not be shut until the evening.

3. Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons.

Isa. lxvi. 22. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23. And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

Ecc. v. 1. Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

2. Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few.

Luke xiii. 11-17.

1 Cor. xvi. 1. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

99. *What is intended by the word, "Remember?"*

As the Sabbath was instituted immediately after the six

NOTE.—Q. 99. At the close of the six days of creation, it is said, Gen. i. 31: "And God saw every thing that he had made, and, behold *it was very good.*" It would be an excellent preparation for the proper observance of the Sabbath, if we could, every Saturday evening, on the review of the works of the week, also pronounce them all, "*very good.*"

days of creation, the word, *remember*, would seem to refer the Israelites to their knowledge of its existence and observance before the giving of the law on Mount Sinai. But it is also evidently designed to impress these two things—that we should so arrange all our secular affairs, as not to allow them to encroach on the duties and design of the Sabbath; on the contrary, that we should make some special preparation toward the close of the week, for its proper observance.

100. *How much time has God given us to attend to our worldly business.*

Six days out of every seven.

101. *Can you show that we have no right to waste this time in idleness?*

(1.) We have the requirement of God in this commandment, in the words, “Six days shalt thou labor and do all thy work.

(2.) This requirement, however, grows out of our very nature—it is God’s arrangement that we must labor for the supply of our daily wants, and also that we may be able to help those who are in need.

Gen. iii. 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

2. Thess. iii. 10. For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

Eph. iv. 28. Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.

102. *How is the Sabbath profaned?*

(1.) By performing unnecessary labor ourselves.

Jer. xvii. 19. Thus saith the Lord unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20. And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21. Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem.

22. Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.

Neh. xiii. 15–22.

But we may take care of our domestic animals, prepare our food, and perform acts of charity and humanity.

Luke xiii. 15. The Lord then answered him, and said, *Thou hypocrite doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?*

Mark ii. 23. And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25. And he said unto them, Have ye never read what David did, when he had need and was an hungered, he, and they that were with him?

26. How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

Mat. xii. 10-13. John v. 5-9.

All other labor is forbidden—"In it thou shalt not do any work."

This commandment is profaned—

(2.) By causing or permitting our children, our domestic servants, our cattle, or our public servants, to labor.

(3.) By conversing unnecessarily and habitually about our worldly business.

(4.) By engaging in sinful pleasures.

(5.) By neglecting our religious duties.

Exod. xx. 10. But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gate:

Isa. lviii. 13. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words;

14. Then shalt thou delight thyself in the LORD: and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

103. *By what words is this commandment enforced?*

By the words: "For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it."

104. *What is the import of these words?*

(1.) The words: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day"—present to us God's own example for our imitation.

(2.) The words: "wherefore the Lord blessed the Sabbath day and hallowed it"—assure us, that God instituted the Sabbath to be a blessing to man, and, therefore, set it apart for the attainment of this end.

105. *Can you point out more definitely the motives by which God enforces obedience to this commandment?*

They are rewards or blessings, if we keep it; and punishments, if we break it. These rewards and punishments are physical, intellectual, moral, and pecuniary; and they relate to individuals and nations.

NOTE.—Q. 105. I here include under the term, *moral*, every thing that belongs to the knowledge and practice of true religion.

These rewards and punishments are generally the natural consequences of our observance or violation of this commandment * Amongst the Israelites, the punishments were often positive or arbitrary.

* See Edwards' Sab. Manual, as at Q. 90.

The following Scripture texts relate to these rewards and punishments:

Exod. xxxv. 2. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death.

Num. xv. 32. And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.

33. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34. And they put him in ward, because it was not declared what should be done to him.

35. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

36. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses.

Ezek. xx. 19. I am the Lord your God; walk in my statutes, and keep my judgments and do them;

20. And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.

Isa. lxi. 1-7; lxviii. 13, 14. Q. 102. Jer. xvii. 23-27.

106. *What is the design of the Sabbath as taught by Christ in Mark ii. 27: "And he said unto them, The sabbath was made for man, and not man for the sabbath"?*

107. *How much Sabbath time has God given us for our spiritual improvement, in seven years? in fourteen? in twenty-one? in fifty-six? and in seventy years?*

We have now finished the explanation of the first table of the commandments, and are about to enter upon the second. At Question 25, we learned that love is the substance of the second table as well as of the first; and at Question 26, we also learned, that "love worketh no ill to his neighbor," and that, "therefore, love is the fulfilling of the law." We learned once more, under the first commandment, at Questions 53 and 54, that there are three kinds of love—namely, the love of complacency, the love of gratitude, and the love of benevolence, and also, in what these consist.

Before commencing the explanation of the second table, we will, therefore, introduce the following three questions, as properly introductory to it.

108. *Which kinds of love do we owe our Christian brethren?*

We owe them the love of complacency and benevolence at all times; and also the love of gratitude, whenever we receive favors from them.

NOTES.—Q. 107. This is certainly time enough to attend to our religious interests. If we are not saved, we cannot plead that God has not given us time to attend to our salvation. How great our guilt, if we waste this time, or devote it to our worldly interests.

Q. 108. The true Christian can exercise the love of complacency toward his brethren, only in so far as they make themselves worthy of his approbation—that is, in so far as they follow Christ. Learn, then, the only true way of gaining the affections of your Christian brethren.

John xiii. 34. A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another.

35. By this shall all men know that ye are my disciples, if ye have love one to another.

1 John iv. 7. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8. He that loveth not, knoweth not God: for God is love.

9. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11. Beloved, if God so loved us, we ought also to love one another.

1 John iii. 16-18. (Q. 27.) Col. iii. 15: And be ye thankful.

Rom. xvi. 3. Greet Priscilla and Aquila, my helpers in Christ Jesus.

4. Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

109. *In which of these senses, is it our duty to love all men? even our enemies?*

We owe them the love of benevolence—namely, the love of well-wishing and well-doing.

Mat. v. 43. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46. For if ye love them which love you, what reward have ye? do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

110. *Are we required to exercise the love of complacency toward the ungodly?*

We are not. To do so, would make us like them in heart; and thus, essentially, also, partakers of their evil deeds.

Ps. cxxxix. 19. Surely thou wilt slay the wicked, O God: depart from me therefore ye bloody men.

20. For they speak against thee wickedly, and thine enemies take thy name in vain.

21. Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee?

22. I hate them with perfect hatred: I count them mine enemies.

Ps. i. 1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2. But his delight is in the law of the Lord; and in his law doth he meditate day and night.

THE FOURTH COMMANDMENT.

111. *What is the fourth commandment?*

Exod. xx. 12. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

NOTES.—Q. 109. *Benevolence*, strictly means only well-wishing, and *beneficence*, well-doing; but we include both in the love of benevolence.

Q. 110. The wicked often possess some traits of character that are praiseworthy; and in so far as they possess such traits, we may justly give them our approbation.

Q. 111. As already remarked, in the note on Quest. 20, Josephus places this commandment on the first table, and regards it as the fifth.

112. *How does Luther explain it?*

"That we should so fear and love God, as not to despise or displease our parents or superiors; but honor, serve, obey, love, and esteem them."

113. *What persons are included in this commandment, according to this explanation by Luther?*

Our parents and superiors; and these must properly include:

(1.) Our parents and grandparents, and also those who occupy their place—namely, employers and masters.

(2.) All officers in the Church and State.

(3.) Our superiors in age, knowledge, piety and rank.

114. *Why may all officers in the Church and State, and all our superiors in age, knowledge, piety and rank, be properly included in this commandment?*

(1.) Because this commandment lays the foundation of all government, in the family, in the Church and in the State, and, therefore, recognizes all our domestic and civil relations and duties.

(2.) Because, according to God's own appointment, these persons take the place of our parents, in this respect, that it is their duty to exercise authority over us in certain relations, and thus to be our instructors and benefactors.

Rom. xiii. 1. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

(3.) Because some of these persons are sometimes designated by the title of father in the Bible.

1) Abraham was so called, Joseph also, and for the same reason, Deborah was called mother.

Isa. li. 2. Look unto Abraham your father, and unto Sarah *that* bare you for I called him alone, and blessed him, and increased him.

Luke xvi. 24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.

25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

John viii. 56. Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

Acts vii. 2. And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

Gal. iii. 7. Know ye therefore that they which are of faith, the same are the children of Abraham.

Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised : that he might be the father of all them that believe, though they be not circumcised : that righteousness might be imputed unto them also :

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being yet uncircumcised.

Gen. xlv. 8. So now *it was* not you *that* sent me hither, but God : and he hath made me a father to Pharaoh, and Lord of all his house, and a ruler throughout all the land of Egypt.

Judg. v. 7. *The inhabitants of* the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

2) Those of age and experience in the Church are also so called.

1 John ii. 13. I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14. I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

115. *How do we honor our parents ?*

(1.) By yielding them constant and cheerful obedience.

Eph. vi. 1. Children, obey your parents in the Lord : for this is right.

2. Honour thy father and mother ; which is the first commandment with promise.

3. That it may be well with thee, and thou mayest live long on the earth.

Col. iii. 20. Children, obey *your* parents in all things : for this is well pleasing unto the Lord.

Luke ii. 51. And he went down with them, and came to Nazareth ; and was subject unto them : but his mother kept all these sayings in her heart.

(2.) By ministering to their wants, especially in sickness and old age.

Matt. xv. 1. Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2. Why do thy disciples transgress the tradition of the elders ? for they wash not their hands when they eat bread.

3. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition ?

4. For God commanded, saying, Honour thy father and mother : and, He that curseth father or mother, let him die the death.

5. But ye say, Whosoever shall say to *his* father or *his* mother, *It is a gift*, by whatsoever thou mightest be profited by me ;

6. And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

1 Tim. v. 3. Honour widows that are widows indeed

4. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents : for that is good and acceptable before God.

Prov. xxiii. 22. Harken unto thy father that begat thee, and despise not thy mother when she is old.

Gen. xlv. 9. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt : come down unto me, tarry not :

NOTE.—Q. 115. It will be perceived that I do not include *filial affection* in this enumeration of the several ways in which we honor our parents I regard it as underlying all these ways, and as the true source whence they should all proceed.

10. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast.

11. And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12. And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

Gen. xlvii. 11. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to *their* families.

(3.) By duly appreciating their piety and experience, also their desire for our happiness here and hereafter, and their opinions, instruction, advice, and correction.

Heb. xii. 9. Furthermore, we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10. For they verily for a few days chastened *us* after their own pleasure; but he for our profit, that *we* might be partakers of his holiness.

Prov. i. 8. My son, hear the instruction of thy father, and forsake not the law of thy mother:

9. For they *shall be* an ornament of grace unto thy head, and chains about thy neck.

Prov. vi. 20. My son, keep thy father's commandment, and forsake not the law of thy mother:

21. Bind them continually upon thine heart, *and* tie them about thy neck.

22. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.

23. For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life:

Prov. vii. 1. My son, keep my words, and lay up my commandments with thee.

2. Keep my commandments, and live; and my law as the apple of thine eye.

3. Bind them upon thy fingers, write them upon the table of thine heart.

(4.) If they are ungodly, also, by setting them a good example, by praying for them, and by laboring in every suitable way to bring them to repentance.

116. *Can you give some Scripture examples of filial affection?*

Gen. xlv. 23. And to his father he sent after this *manner*; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

Gen. xlv. 28. And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

Exod. xviii. 5. And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:

6. And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

7. And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of *their* welfare; and they came into the tent.

1 Kgs. ii. 19. Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother: and she sat on his right hand.

John xix. 25. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene.

26. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he said unto his mother, Woman, behold thy son!

27. Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

117. *When do we dishonor our parents?*

Whenever we do not perform those duties by which we honor them.

118. *What are the duties of parents toward their children? How are these duties often neglected? and what are the results of parental faithfulness and unfaithfulness?*

These duties are—

(1.) To set them a Christian example.

(2.) To make adequate provision for all their wants; especially to give them the necessary instruction, reproof, and encouragement in reference to their temporal and spiritual interests.

(3.) To erect the family altar.

(4.) To insist on implicit obedience.

Ps. ci. 2. I will behave myself wisely in a perfect way. Oh when wilt thou come unto me? I will walk within my house with a perfect heart.

2 Cor. xii. 14. Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

1 Tim. v. 8. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

Prov. xxii. 6. Train up a child in the way he should go: and when he is old, he will not depart from it.

Eph. vi. 4. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Prov. xix. 18. Chasten thy son while there is hope, and let not thy soul spare for his crying.

Prov. xxii. 15. Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

Prov. xxiii. 13. Withhold not correction from the child: for if thou beat him with the rod, he shall not die.

14. Thou shalt beat him with the rod, and shalt deliver his soul from hell. Col. iii. 21. Fathers, provoke not your children to anger, lest they be discouraged.

Ps. ciii. 13. Like as a father pitieth his children, so the Lord pitieth them that fear him.

Mal. iii. 17. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

Luke xv. 11-14. See Q. 51. (3.)

Deut. vi. 6. And these words, which I command thee this day, shall be in thine heart:

7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Josh. xxiv. 15. And if it seem evil unto you to serve the Lord, choose ye this day whom ye will serve; whether the gods which your fathers served that

NOTE.—Q. 117. We are under obligations to honor our grandparents as well as our parents; and we honor or dishonor the former in the same way that we do the latter.

were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell : but as for me and my house, we will serve the LORD.

These duties are neglected—

(1.) When parents are irreligious, and neglect the moral training of their children.

(2.) When they spend their time in idleness.

(3.) When they themselves indulge in extravagance.

(4.) When they indulge their children in idleness and prodigality.

(5.) When they permit them to grow up in disobedience to any lawful authority.

The happy and sad results of parental faithfulness and unfaithfulness, may be learned from the following texts :

(1.) Good results.

Prov. xxi. 6. Train up a child in the way he should go : and when he is old he will not depart from it.

Gen. xlviii. 19. For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment ; that the LORD may bring upon Abraham that which he hath spoken of him.

2 Tim. i. 5. When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice ; and I am persuaded that in thee also.

Ps. cii. 28. The children of thy servants shall continue, and their seed shall be established before thee.

Prov. xx. 7. The just *man* walketh in his integrity ; his children *are* blessed after him.

Ps. xxxvii. 25. I have been young, and *now* am old ; yet have I not seen the righteous forsaken, nor his seed begging bread.

26. *He is* ever merciful, and lendeth ; and his seed is blessed.

(2.) The bad results.

Exod. xx. 5. Thou shalt not bow down thyself to them, nor serve them : for I the LORD thy God *am* a jealous God, visiting the iniquity of the father upon the children unto the third and fourth *generation* of them that hate me.

6. And shewing mercy unto thousands of them that love me, and keep my commandments.

Num. xiv. 33. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness.

1 Sam. iii. 11-14. 1 Kings xxi. 20-22. Isa. xiv. 18-23.

Hos. iv. 6. My people are destroyed for lack of knowledge : because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me : seeing thou hast forgotten the law of thy God, I will also forget thy children.

119. *What are the duties of servants and apprentices to their masters ?*

To obey them ; not to waste the time for which they are paid ; to take care of their property ; and to show due respect for them.

Eph. vi. 5. Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ :

6. Not with eyeservice, as menpleasers ; but as the servants of Christ, doing the will of God from the heart ;

7. With good will doing service, as to the Lord, and not to men :

8. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.
Col. iii. 22-25. 1 Pet. ii. 18-21. Tit. ii. 9-14.

120. *How are servants and apprentices often unfaithful to their masters?*

By neglecting the duties just enumerated.

121. *What are the duties of masters toward their servants and apprentices?*

Eph. vi. 9. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

Col. iv. 1. Masters, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

122. *How must we honor those who are placed over us in the Church?*

(1.) We should honor our pastors, by esteeming them, and exercising confidence in them; by attending and heeding their instruction; by appreciating their counsel; by contributing to their support; and by praying for them, and otherwise encouraging them in their labors for the Church.

(2.) We should honor the church-council, by appreciating their offices; by gratefully receiving their advice; and by cheerfully submitting to the discipline of the Church, legitimately administered by them.

1 Thes. v. 12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13. And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

Heb. xiii. 7. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

1 Cor. ix. 13. Do ye not know that they which minister about holy things live of *the things* of the temple? and they which wait at the altar are partakers with the altar?

14. Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

Gal. vi. 6. Let him that is taught in the word communicate unto him that teacheth in all good things.

2 Thes. iii. 1. Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it* is with you:

2. And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.

Phil. iv. 3. And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellow labourers, whose names are in the book of life.

123. *Are not our duties to our ministers, and to the church-council, often shamefully and heinously neglected?*

124. *What are the duties of pastors toward their flocks?*

(1.) To set them a truly Christian example, worthy of their imitation.

(2.) To instruct, reprove and encourage them, on all suitable occasions, both in public and in private.

1 Tim. iv. 12. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

Tit. ii. 7. In all things shewing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincerity,
8. Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

1 Tim. iii. 1-7. 2 Tim. ii. 22-26. 2 Tim. iv. 1-5. Acts xx. 16-21.

125. *What are the duties of the officers of the church toward their brethren?*

To aid the pastor in watching over the safety, the purity, the unity, and the activity of the members of the church.

126. *What are the duties which we owe to our civil rulers, and to civil government in general?*

(1.) To have a just appreciation of the position of our rulers, to properly esteem them, and to submit ourselves to their administration.

(2.) To properly support the constitution, the laws, and the several departments of the government.

(3.) To pray that our rulers may enjoy the enlightening and renovating influences of the Holy Spirit.

1 Pet. ii. 13. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14. Or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.

15. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16. As free and not using *your* liberty for a cloak of maliciousness, but as the servants of God.

17. Honour all men. Love the brotherhood, Fear God. Honor the king. Rom. xiii. 1-7.

Tit. iii. 1. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.

Mat. xxii. 15-21.

1 Tim. ii. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3. For this is good and acceptable in the sight of God our Saviour;

4. Who will have all men to be saved, and to come unto the knowledge of the truth.

127. *How are we often unfaithful to the government under which we live?*

By neglecting to perform toward it, the duties above enumerated.

NOTE.—Q. 125. *Their safety*: that they are on the true foundation, Jesus Christ, or in a state of justification. *Their purity*: this is holiness of heart and life, and it demands the faithful exercise of church discipline, constant watchfulness, firmness of purpose, impartiality, and a keen discernment in giving reproof, instruction and encouragement. *Their unity*: such an oneness in views and aims as will produce love, peace and harmonious co-operation. *Their activity*: enlightened zeal, perseverance and liberality in doing the work of the Lord.

128. *What should be the character, and what are the duties of rulers?*

They may both be summed up thus. To have a proper regard—

- (1.) For God and the Church.
- (2.) For their oath to support the constitution and laws of their country.
- (3.) For the welfare of their subjects, administering every department of government impartially and righteously.

Job xxxiv. 18. *Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?*

Exod. xviii. 21. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens.

Deut. xvii. 14-20.

2 Sam xxiii. 1. Now these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2. The Spirit of the Lord spake by me, and his word *was* in my tongue.

3. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God.

4. And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.

1 Sam. xv. 16-26. 2 Kings xviii. 1-7. Jer. xxii. 1-5. Deut. 1. 15-17.

Prov. xx. 8. A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

26. A wise king scattereth the wicked, and bringeth the wheel over them.

1 Pet. ii. 13, 14. Q. 126. Rom. xiii. 3, 4.

129. *How should we honor our superiors in age, knowledge, piety, and rank?*

(1.) By showing due respect for them.

(2.) By appreciating and seeking their instruction and advice.

Prov. xvi. 31. The hoary head *is* a crown of glory, *&* it be found in the way of righteousness.

Lev. xix. 32. Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the Lord.

1 Tim. v. 1. Rebuke not an elder, but entreat *him* as a father; *and* the younger men as brethren;

2. The elder women as mothers; the younger as sisters, with all purity.

1 Pet. v. 5. Likewise ye younger, submit yourselves unto the elder. Yea, all of *you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

Job xxxii. 4-12.

130. *How do we sometimes show disrespect toward such persons?*

By neglecting the duties which we owe them, and thus showing that we appreciate neither their example, instruction, nor advice.

2 Kgs. ii. 23. And he went up from thence into Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

24. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them.

2 Chron. i. 1-19.

Prov. v. 7. Here me now therefore O ye children, and depart not from the words of my mouth.

8. Remove thy way far from her, and come not nigh the door of her house.

9. Lest thou give thine honor unto others, and thy years unto the cruel : 10. Lest strangers be filled with thy wealth ; and thy labors be in the house of a stranger ;

11. And thou mourn at the last, when thy flesh and thy body are consumed.

12. And say, How have I hated instruction, and my heart despised reproof :

13. And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me !

14. I was almost in all evil in the midst of the congregation and assembly.

131. *What are the duties of these several classes of persons toward their inferiors ?*

(1.) To set their inferiors a good example.

(2.) To seek every suitable opportunity to instruct, correct, and advise them.

132. *How is this commandment enforced ?*

By the promise of long life—"That thy days may be long upon the land which the Lord thy God giveth thee."

Exod. xxi. 15. And he that smiteth his father, or his mother, shall be surely put to death.

17. And he that curseth his father, or his mother, shall surely be put to death.

Deut. xxi. 18. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not harken unto them :

19. Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place ;

20. And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice ; *he is a glutton, and a drunkard.*

21. And all the men of this city shall stone him with stones, that he die : so shalt thou put evil away from among you ; and all Israel shall hear, and fear.

Prov. xxx. 17. The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

133. *Give some examples of dishonoring our parents and superiors ; and, also, the consequences of such conduct.*

1 Sam. ii. 22. Now Eli was very old, and heard all that his son did unto all Israel ; and how they lay with the women that assembled at the door of the tabernacle of the congregation.

NOTE.—Q. 132. If children, who were put to death for these crimes against their parents, were denied a burial, then it is very easy to see the truth and force of the threatening in the last of these passages.

This commandment might also be enforced, thus : The first form of civil government was the Patriarchal ; and this, as well as all civil government, necessarily and gradually grew out of the family relations.

Constant and cheerful obedience to parental authority, cannot fail to make obedient subjects of the state, and also, to lay the foundation of obedience to God. How sacred is, therefore, the duty of obedience to parental authority. This is exemplified in the obedience of Christ to his parents. (Luke ii. 51.) He continued to be subject to his parents from the age of twelve to thirty.

23. And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people.

24. Nay, my sons; for *it is* no good report that I hear: ye make the LORD's people to transgress

25. If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall entreat for him? Notwithstanding, they hearkened not unto the voice of their father, because the LORD would slay them.

2 Kgs. ii. 23, 24. (See at Quest. 130.) 2 Chron. x. 1-19.

134. *Since all these persons are included in this commandment, and as it is our duty to honor them, ought we not also to regard and honor God, as our Father, in a still higher sense?*

We should, most assuredly, for He not only created and preserves us, but his government over us always designs our highest perfection and happiness.

Ps. xcvi. 1. The LORD reigneth; let the earth rejoice; let the multitude of isles be glad *thereof*.

Mat. vi. 9. After this manner therefore pray ye: Our Father, which art in heaven.

Mat. vii. 1'. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Heb. xii. 5-10.

2 Cor. vi. 17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you.

18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

135. *How do we honor God, as our Father?*

We honor Him, when we fear, love, and trust in Him above all things.

136. *How do we make the devil our father?*

John viii. 39-44.

137. *Who is your father, God or the devil?*

138. *Can you keep this commandment without the true fear and love of God?*

(See Luther's explanation, at Q. 112.)

THE FIFTH COMMANDMENT.

139. *What is the fifth commandment?*

Exod. xx. 13. Thou shalt not kill.

140. *How does Luther explain it?*

"That we should so fear and love God, as not to do our neighbor any bodily injury; but rather assist and comfort him in danger and want."

141. *What is forbidden in this commandment?*

Destroying life.

NOTE.—Q. 135. For fearing, loving, and trusting in God, and also what is included in them, see Questions 49, 54, 59, 62, and 63.

142. Can we, in any way, destroy¹ the life of another without violating this commandment? and if so, how?

We can—

- (1.) By accident.^a
- (2.) In personal self-defense.^b
- (3.) In the public defense as a soldier.^c
- (4.) By executing the sentence of death passed by the legally appointed judicial tribunal.^d

^aNum. xxxv. 22-28.

Deut. xix. 4. And *this is the case of the slayer, which shall flee thither, that he may live; whoso killeth his neighbour ignorantly, whom he hated not in time past;*

5. As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities and live;

6. Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he *was* not worthy of death, inasmuch as he hated him not in time past.

^bExod. xxi. 2. If a thief be found breaking up, and be smitten that he die, *there shall no blood be shed for him.*

3. If the sun be risen upon him, *there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft.*

^cLuke vii. 8. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth, and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it.*

9. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

Luke iii. 14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

Acts x. 1. There was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian band.

2. A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.

^dGen. ix. 6. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man.

143. How is this commandment violated?

- (1.) By maliciously taking the life of another.^a
- (2.) By attempting to destroy the life of others ourselves,

NOTES.—Q. 142. (3.) The first of these texts shows that a soldier does not act, in his official relation, for himself, but in obedience to a higher authority: it shows, moreover, that Jesus found in this centurion, who was a military officer, greater faith in himself, than he found in his own people Israel.

The second text lays down the principles by which a soldier should regulate his conduct, in so far as it is under his own control, and therefore, is his own personal and voluntary act. Acting thus, it is implied, that the soldier's conduct would be approved of God.

The last passage presents to us the centurion Cornelius, as a truly God-fearing man; and the whole chapter shows, how fully he submitted himself to God, and how God led him to the saving knowledge of Jesus Christ. He was the first heathen convert to Christianity.

Soldiers can, therefore, be true children of God, true believers in, and true followers of Christ, though, in the performance of their duties, they must sometimes take the lives of others.

or by using our influence or authority in laying our plans to secure their death by other agencies than ourselves.^b

(3.) By influencing others to form habits that will ruin their health and shorten their lives.^c

(4.) By harboring malice or revenge.^d

(5.) By taking one's own life (suicide or self-murder).^e

(6.) By leading others into sin, or keeping them away from Christ, or neglecting to warn them of their danger, and thus becoming the means of ruining their souls.^f

^aNum. xxxv. 9-21.

^bLuke xxii. 1-6, 47, 48.

Acts vii. 52. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers.

Dan. iii. 19-36. 1 Kgs. xxi. 7-19. 2 Sam. xi. 14-21. 2 Sam. xii. 1-14. Mark vi. 18-28.

^cHab. ii. 15. Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!

^d1 John iii. 15. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

Eph. iv. 31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

^e32. And be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

^fMat. xxvii. 3. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4. Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

^gJohn viii. 44. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it.

Ezek. iii. 18. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

144. What is enjoined in this commandment?

To root out of our own hearts, all malevolence, malice, hatred, anger, and revenge; and to do everything in our power to influence others to do the same, and to prevent them from committing the actual crime of murder.

Col. iii. 8. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

Rom. xii. 14. Bless them which persecute you: bless, and curse not.

17. Recompense to no man evil for evil. Provide things honest in the sight of all men.

NOTE.—Q. 144. These terms—malevolence, malice, hatred, anger, and revenge—as confined to the mind, differ as follows: *Malevolence* is a wish to see others unhappy, and a pleasure in seeing them so; *malice* is a disposition and determination to injure others; *hatred* is a strong feeling of dislike, springing from what we know or suppose to be wrong; *anger* is a strong passion, arising from a real or supposed injury to one's self or others; and *revenge* is a wish and determination to return evil for evil.

18. If it be possible, as much as lieth in you, live peaceably with all men.
 19. Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21. Be not overcome of evil, but overcome evil with good.

Mat. v. 44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45: That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Col. iii. 13. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye
 1 Sam. xix. 1-7.

Prov. xxiv. 11. If thou forbear to deliver *them that are drawn unto death*, and *those that are ready to be slain*;

12. If thou sayest, Behold, we know it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth *not* he know it? and shall *not* he render to every man according to his works?

145. *What do you need in order to keep this commandment?*

(See Luther's explanation, at Q. 140.)

THE SIXTH COMMANDMENT.*

146. *What is the sixth commandment?*

Exod. xx. 14. Thou shalt not commit adultery.

147. *How does Luther explain it?*

"That we should so fear and love God, as to live chaste and undefiled in words and deeds, and each to love and honor his wife or her husband."

148. *What domestic relation does this commandment imply?*

The relation of husband and wife, called the conjugal or marriage relation.

149. *By whom, and when, was the marriage relation instituted?*

Gen. ii. 18-24.

150. *Did the Author of this relation design that it should forever be kept inviolate?*

Mat. xix. 3. The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4. And he answered and said unto them, Have ye not read, that he which made them at the beginning made *them male and female*,

5. And said, For this cause shall a man leave father and mother, and cleave to his wife; and they twain shall be one flesh?

6. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8. He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

151. *What is the only offense which makes divorce allowable?*

Mat. xix. 9. And I say unto you, Whosoever shall put away his wife

*Read Venn's Advice to a Married Couple.

except *it be* for fornication, and shall marry another, committeth adultery : and whoso marrieth her which is put away doth commit adultery.

152. *How is this commandment violated ?*

(1.) By the overt acts of adultery and fornication.^a

(2.) By unlawful divorce, or by marrying any one that has been divorced.^b

(3.) By impure thoughts, desires and words ; by immodest behavior and dress ; by associating with lewd company and reading unchaste books, and by gluttony and intemperance ; for all these have a tendency to lead to the commission of the outward acts of adultery and fornication.^c

^a2 Sam. xi. 1-5.

Gen. xxxiv. 1. And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

2. And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.

^bMat. v. 32. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery : and whosoever shall marry her that is divorced committeth adultery.

^cMat. v. 27. Ye have heard that it was said by them of old time, Thou shalt not commit adultery :

28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Mat. xv. 16. And Jesus said, Are ye also yet without understanding ?

17. Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught ?

18. But those things which proceed out of the mouth come forth from the heart ; and they defile the man.

19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies :

20. These are *the things* which defile a man : but to eat with unwashen hands defileth not a man.

Eph. v. 3. But fornication, and all uncleanness, or covetousness, let it not be once named among you as becometh saints ;

4. Neither filthiness, nor foolish talking, nor jesting, which are not convenient : but rather giving of thanks.

5. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

Gen. xxxix. 7-23. Prov. vii. 1-27.

Jer. v. 7. How shall I pardon thee for this ? thy children have forsaken me, and sworn by *them that are* no gods ; when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

8. They were *as* fed horses in the morning : every one neighed after his neighbor's wife.

9. Shall I not visit for these *things* ? saith the Lord : and shall not my soul be avenged on such a nation as this ?

153. *What are the duties growing out of the marriage relation, and, therefore, also enjoined in this commandment ?*

(1.) Mutual love and respect between husband and wife.

Eph. v. 22-33.

NOTE.—Q. 153. (1.) Thus, husband and wife should duly esteem each other's virtues, fully appreciate each other's intentions, and have a proper regard for each other's opinions.

(2.) A sincere desire and effort to promote each other's well-being, both temporal and spiritual. This requires:

1) That they should assist each other in accumulating and taking care of their property.

2) That they should sympathize with each other in the afflictions and sorrows of life.

3) That they should overlook and bear with each other's infirmities.

4) That they should exercise toward each other mutual forgiveness.

5) That they should pray with and for one another, and in every possible way, assist each other in the divine life. (1 Pet. iii. 7.) And,

6) That they should guard against, and resist every temptation to unchastity.

Prov. vi. 20. My son, keep thy father's commandment, and forsake not the law of thy mother:

21. Bind them continually upon thine heart, *and* tie them about thy neck.

22. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.

23. For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life:

24. To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

25. Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

26. For by means of a whorish woman *a man is brought to*, a piece of bread: and the adulteress will hunt for the precious life.

27. Can a man take fire in his bosom, and his clothes not be burned?

28. Can one go upon hot coals, and his feet not be burned?

29. So he that goeth in to his neighbor's wife; whosoever toucheth her shall not be innocent.

Gen. xxxix. 7-12.

(3.) The duties of parents to their children. (See Q. 118.)

154. *How can you prove that genuine piety is necessary to discharge aright the duties inculcated in this commandment?*

(1.) Man's creation, in the image of God, proves it.

NOTES.—Q. 153 (2.) This we infer from the design of the matrimonial relation, as stated in Gen. i. 18: "And God blessed them"—that is: God made them a blessing to each other; and, again, as given in Gen. ii. 18: "And the Lord God said, It is not good that man should be alone; I will make him an help meet for him"—that is: the woman was created for the good of man; and, consequently, the marriage relation was designed to promote the mutual well being of husband and wife.

Q. 154. (1.) God, having created Adam and Eve in his own image and likeness, enjoined upon them duties to be performed, and conferred on them privileges to be enjoyed, all of which were adapted to their nature, their relations, and their wants, and which, consequently, they could perform and enjoy properly, only whilst they retained that image and likeness. Therefore, fallen man must be restored to the image of God, and be reinstated into his favor, in order to perform aright his duties and enjoy aright his privileges. This applies not only to the duties implied in this commandment, but also to all our moral obligations.

Gen. i. 26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. So God created man in his *own* image, in the image of God created he him; male and female created he them.

28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

(2.) The nature of some of these duties themselves require it.

(3.) The duty enjoined upon the Israelites to teach their children the commandments of God, is based on this very qualification.

Deut. vi. 4. Hear, O Israel: The Lord our God is one Lord:

5. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

6. And these words, which I command thee this day, shall be in thine heart:

7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

155. *Is there not a marriage relation existing also between God and his Church?*

There is: and it is also called a covenant between God and his people.

Isa. liv. 1-10.

Jer. iii. 14. Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion:

15. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

Hos. ii. 16. And it shall be at that day, saith the Lord, *that* thou shalt call me Ishi; and shalt call me no more Baali.

17. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

19. And I will betroth thee unto me for ever: yea, I will betroth thee unto me in righteousness and in judgment, and in loving kindness, and in mercies.

20. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord

Eph. v. 25-32.

156. *How did God's ancient covenant people commit spiritual adultery?*

Jer. iii. 6-13. Ezek. xxiii. 35-49.

NOTES.—Q. 154. (2.) How can husband and wife assist each other in the divine life? and bring up their children in the nurture and admonition of the Lord, if they are destitute of genuine piety?

(3.) The fifth and sixth verses of this text, required of the Israelites perfect love to God, and a knowledge of his law, a just appreciation of it, and an ardent devotion to it. Then follows in the seventh verse, the duty to teach the same law to their children; and the connection evidently implies that the former is a necessary qualification for the latter.

(See also Luther's explanation of this commandment, at Q. 147.)

157. *What does God promise his people in this covenant relation?*

Isa. lv. 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2. Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

3. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even the sure mercies of David.*

Isa. lvi. 1. Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.

2. Blessed is the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

4. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant:

5. Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name that shall not be cut off.

6. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7. Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people.

158. *What do we promise God by entering into this covenant with Him?*

Isa. lv. 3. (See Q. 157.) Isa. i. 16-20. (See Q. 63.)

THE SEVENTH COMMANDMENT.

159. *Repeat the seventh commandment?*

Exod. xx. 15. Thou shalt not steal.

160. *What is Luther's explanation of it?*

"That we should so fear and love God, as not to rob our neighbor of his property, or bring it into our possession by unfair dealing or fraudulent means, but help him to augment and protect it."

161. *What is stealing?*

To take or withhold from any one, unlawfully, that which justly belongs to him.

162. *From whom must we not steal?*

From no one—not even from our parents.

163. *What must we not steal?*

Nothing, either great or small—not even the least

164. *How is this commandment specifically violated?*

(1.) By what is usually called theft and robbery.^a

(2.) By taking advantage of the ignorance, the poverty, or the misfortune of others, in buying and selling.

This is done by the use of false weights and measures; in casting up accounts inaccurately, or in making incorrect change; and by extortion, as taking unlawful interest, selling above a just price, selling damaged goods at full value, and compelling the poor, who are in our debt, to purchase from us at our own price.^b

(3.) By refusing, or unnecessarily delaying to pay our just debts, or by avoiding their full payment by misrepresenting one's pecuniary ability, by unjust compromise, or by taking advantage of legal enactments.^c

In this way is often defrauded the poor laborer, the tax-and custom-collector, the postmaster, and thus, also, the government; the indorser, by making him liable to fulfill our obligations; and the minister of Christ, by not paying his salary according to promise.

(4.) The following practices are, also, all violations of this commandment: gambling, lotteries, bribery, unnecessary borrowing, injuring borrowed property, or not returning it according to promise; wasting or appropriating to our own use, property committed to our care, and which is often done by domestic servants, guardians, executors, administrators, and public officers; spending in idleness the time for which we are paid; pretending to be invalid, or in want, and thus imposing on the charitable; and not restoring to its owner, lost property when we have found it.^d

^aLev. xix. 11. Ye shall not steal, neither deal falsely, neither lie one to another.

Eph. iv. 28. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Prov. xxix. 24. Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not.

Deut. xix. 14. Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it.

1 Cor. vi. 7. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

8. Nay, ye do wrong, and defraud, and that your brethren.

1 Kgs. xxi. 7-19.

NOTES.—Q. 164. (1.) This includes also the removing of landmarks, receiving and concealing stolen goods, and obtaining anything by unjust litigation, by secret intrigue, or by deception or unrighteous contract.

(3.) *Indorser* is here used, to designate all kinds of security for the performance of another's obligation.

Lev. xix. 35. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

36. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt.

37. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord.

Deut. xxv. 13. Thou shalt not have in thy bag divers weights, a great and a small:

14. Thou shalt not have in thine house divers measures, a great and a small:

15. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee.

16. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.

Prov. xi. 1. A false balance is abomination to the Lord: but a just weight is his delight.

Exod. xxii. 21-27. Ps. xv. 1-5. Ezek. xxii. 12-16

Mat. xxiii. 23. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

Lev. xxv. 13-17. 1 Cor. vi. 9, 10. Q. 179. Amos viii. 1-14.

Lev. xix. 13. Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

Deut. xxiv. 14. Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:

15. At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.

James v. 1. Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

2. Your riches are corrupted, and your garments are moth-eaten.

3. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

5. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6. Ye have condemned and killed the just; and he doth not resist you.

Mat. xxii. 15-21.

Rom. xiii. 7. Render therefore to all their dues: tribute to whom tribute is due: custom to whom custom; fear to whom fear; honour to whom honour.

Isa. xxxiii. 13. Hear, ye that are far off, what I have done; and ye that are near, acknowledge my might.

14. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15. He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

16. He shall dwell on high; his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

Ps. xxxvii. 21. The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

Tit. ii. 9. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;

10. Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

Luke xvi. 1-12. Exod. xxii. 7-9. Deut. xxii. 1-4. Exod. xxiii. 4, 5. Lev. vi. 1-5.

165. How may we be guilty of stealing from God?

- (1.) By withholding pecuniary support from the Church.
- (2.) By refusing to consecrate ourselves fully to God, and thus withholding our influence from the extension of his kingdom.

Mal. iii. 8. Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9. Ye are cursed with a curse: for ye have robbed me, *even* this whole nation.

10. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it.*

11. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

12. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.

1 Cor. vi. 19. What! know ye not that your body is the temple of the Holy Ghost *which is in you*, which ye have of God, and ye are not your own?

20. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Mat. v. 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

166. *What does this commandment require of us?*

To labor for our own support; to practice economy in the management of our temporal affairs; to be contented with a moderate income; to be honest in all our dealings; and to aid others in augmenting and protecting their property.

Eph. iv. 28. Q. 164. 1 Thes. iv. 11, 12. Q. 63.

2 Thess. iii. 10. For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

John vi. 5-12.

Ps. lxxii. 10. Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them.*

Prov. xxx. 8. Remove far from me vanity and lies; give me neither poverty nor riches: feed me with food convenient for me:

9. Lest I be full, and deny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain.*

1 Tim. vi. 6. But godliness with contentment is great gain.

7. For we brought nothing into *this* world, and *it is* certain we can carry nothing out.

8. And having food and raiment let us be therewith content.

9. But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

Luke xii. 13-40. Deut. xxii. 1-4. Ex. xxiii. 4, 5.

167. *Can you keep this commandment without the fear and love of God?*

(See Q. 160.)

THE EIGHTH COMMANDMENT.

168. *What is the eighth commandment?*

Exod. xx. 16. Thou shalt not bear false witness against thy neighbour.

169. *How does Luther explain it?*

"That we should so fear and love God, as not to belie, betray, slander, or raise injurious reports against our neighbor; but apologize for him, speak well for him, and put the most charitable construction on all his actions."

170. *What is forbidden in this commandment?*

Perjuring, lying, slander, unnecessarily circulating injurious reports, uncharitable judgment, justifying the wicked, condemning the righteous, and betrayal.

Lev. xix. 12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the LORD.

Exod. xxiii. 1. Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

Prov. vi. 16. These six things doth the LORD hate; yea, seven are an abomination unto him.

17. A proud look, a lying tongue, and hands that shed innocent blood,

18. An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

19. A false witness that speaketh lies, and he that soweth discord among brethren.

Lev. xix. 11. Q. 164.

Eph. iv. 25. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

Col. iii. 9. Lie not one to another, seeing that ye have put off the old man with his deeds;

10. And have put on the new man, which is renewed in knowledge after the image of him that created him.

Prov. xii. 22. Lying lips are abomination to the LORD: but they that deal truly are his delight.

Prov. x. 18. He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

Ps. ci. 1-8.

Lev. xix. 16. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I *am* the LORD.

Jam. iv. 11. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not the doer of the law, but a judge.

12. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

Tit. iii. 2. To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

Eph. iv. 31. Let all bitterness and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.

Mat. vii. 1. Judge not, that ye be not judged.

2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

Rom. ii. 1. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2. But we are sure that the judgment of God is according to truth against them which commit such things.

3. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

Lev. xix. 15. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: *but in righteousness shalt thou judge thy neighbour.*

Exod. xxiii. 2. Thou shalt not follow a multitude to *do evil*; neither shalt thou speak in a cause to decline after many to *wrest judgment*:

3. Neither shalt thou countenance a poor man in his cause.

6. Thou shalt not wrest the judgment of thy poor in his cause.

7. Keep thee far from a false matter: and the innocent and righteous slay thou not: for I will not justify the wicked.

8. And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

Prov. xvii. 15. He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the Lord.

1 Chron. xii. 16. And there came of the children of Benjamin and Judah to the hold unto David.

17. And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if *ye be come* to betray me to mine enemies, seeing *there is* no wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*.

Luke xxii. 1. Now the feast of unleavened bread drew nigh, which is called the Passover.

2. And the chief priests and scribes sought how they might kill him; for they feared the people.

3. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4. And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5. And they were glad, and covenanted to give him money.

6. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

21. But, behold, the hand of him that betrayeth me *is* with me on the table.

22. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

Mark xiv. 43. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46. And they laid their hands on him, and took him.

171. *What is required in this commandment?*

That we should sincerely love the truth, constantly practice it, and defend it on all suitable occasions; that we should have the most tender regard for the character and reputation of our neighbor, and also defend him in so far as we can consistently with the truth; namely, we should apologize for him, speak well of him, and put the most charitable construction on all his actions.

Zech. viii. 16. These *are* the things that ye shall do: *Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates.*

17. And let none of you imagine evil in your hearts against his neighbour,

NOTE.—Q. 171. It is never lawful to speak an untruth; but we may sometimes withhold the truth for the good of others.

Prov. xxix. 11. A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

John xvi. 12. I have yet many things to say unto you, but ye cannot bear them now.

and love no false oath: for all these *are things* that I hate, saith the Lord.

Prov. xii. 19. The lip of truth shall be established for ever: but a lying tongue is but for a moment.

Ps. xv. 1. Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

2. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3. *He that* backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour.

John viii. 37. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

John i. 19-27.

172. *Give some texts which declare the punishment of those who violate this commandment.*

Ps. v. 6. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man.

Prov. xix. 5. A false witness shall not be unpunished; and *he that* speaketh lies shall not escape.

9. A false witness shall not be unpunished: and *he that* speaketh lies shall perish.

Rev. xxi. 18. I am Alpha and Omega, the beginning and the end, the first and the last.

14. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15. For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Rev. xxi. 6. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

173. *What member of the body must we specially guard, in order that we may not be guilty of violating this commandment?*

Ps. xxxiv. 13. Keep thy tongue from evil, and thy lips from speaking guile.

Ps. xxxix. 1. I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

Jam. iii. 1-12.

Jam. i. 26. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

174. *Are the fear and love of God necessary in order to keep this commandment?*

See Q. 169.

THE NINTH AND TENTH COMMANDMENTS.

175. *Repeat the ninth and tenth commandments.*

Exod. xx. 17. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

176. *How does Luther explain them?*

NOTE.—Q. 175. Those who differ with Luther on the division of the first commandment, differ with him also here, uniting these two into one.

"That we should so fear and love God, as not to cherish improper desires for the inheritance or estate of our neighbor, or aim at obtaining it by deceit or the false appearance of a legal right; but be ready to assist and serve him in the preservation of his own."

"That we should so fear and love God, as not even to wish to seduce our neighbor's spouse, to corrupt or alienate from him his servants, or to force away from him or let loose his cattle; but rather to use our endeavors that they may continue with, and discharge their duty to them."

177. *What is covetousness?*

An inordinate, and therefore, an unlawful desire to obtain some real or supposed good.

178. *Is every kind of covetousness, or all strong desire, forbidden by this commandment?*

It is not: for—

(1.) We cannot too ardently desire spiritual gifts and graces.

1 Cor. xii. 28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29. *Are all apostles? are all prophets? are all teachers? are all workers of miracles?*

30. *Have all the gifts of healing? do all speak with tongues? do all interpret?*

31. *But covet earnestly the best gifts: and yet shew I unto you a more excellent way.*

1 Cor. xiii. 1-13.

Col. iii. 12. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14. And above all these things *put on* charity, which is the bond of perfectness.

(2.) We may earnestly desire the approbation of others, and influence over them, if our object is to do them good, and if we seek such approbation and influence in strict conformity to the will of God.

Phil. iv. 8. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

Gal. v. 26. Let us not be desirous of vain-glory, provoking one another, envying one another.

Phil. ii. 3. *Let nothing be done* through strife or vain-glory; but in lowliness of mind let each esteem others better than themselves.

4. Look not every man on his own things, but every man also on the things of others.

Mat. xxiii. 1-12.

NOTE.—Q. 178. (1.) These gifts may not be desired for bad motives, as in the case of Simon Magus, Acts viii. 9-24.

Acts xii. 21. And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22. And the people gave a shout, *saying, It is the voice of a god, and not of a man.*

23. And immediately the angel of the Lord smote him, because he gave not God the glory : and he was eaten of worms, and gave up the ghost.

(3.) Whenever our neighbor is willing to part with any of his possessions, we may desire them, and use all lawful means to obtain them.

179. *What is forbidden in these two commandments ?*

All improper desires for the property of our neighbor, and every desire to seduce his spouse, or to corrupt or alienate from him his servants.

Prov. xxi. 10. The soul of the wicked desireth evil : his neighbour findeth no favor in his eyes.

Luke xii. 13. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14. And he said unto him, Man, who made me a judge or a divider over you ?

15. And he said unto them Take heed, and beware of covetousness : for a man's life consisteth not in the abundance of the things which he possesseth.

Mat. v. 28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Rom. vii. 7. What shall we say then ? Is the law sin ? God forbid. Nay, I had not known sin, but by the law : for I had not known lust, except the law had said, Thou shalt not covet.

Jam. i. 12. Blessed is the man that endureth temptation ; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13. Let no man say when he is tempted, I am tempted of God : for God cannot be tempted with evil, neither tempteth he any man :

14. But every man is tempted, when he is drawn away of his own lust, and enticed.

15. Then when lust hath conceived, it bringeth forth sin ; and sin, when it is finished, bringeth forth death.

Mic. ii. 1. Woe to them that devise iniquity, and work evil upon their

NOTE.—Q. 179. All false and deceitful means to obtain the objects coveted, are also impliedly condemned in these two commandments ; but as these were necessarily discussed under the seventh commandment, they will not be here repeated.

The preceding commandments, except the first in the division of the Reformed Churches, look at sin, primarily, in its outward forms of *deeds* and *words* ; these two, trace it to its root, namely, to the evil lusts and passions of the heart.

Our Saviour also traces the transgressions of the law to the heart, Mat. xv. 19 : For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

St. James does the same, chap. i. 14 : But every man is tempted, when he is drawn away of his own lust, and enticed.

15. Then when lust hath conceived, it bringeth forth sin ; and sin, when it is finished, bringeth forth death.

As the tenth commandment (taking again the division of the Reformed Churches), looks into the heart, finding the source of all transgression *there*, so the first also goes to the heart, finding *there* the source of all obedience. The first begins with the heart, and the tenth closes with the heart : God's law, as a whole, must, therefore, take cognizance of the thoughts, desires, motives, and purposes of the soul.

We should, therefore, give earnest heed to the words of Solomon, Prov. iv. 23 : Keep thy heart with all diligence ; for out of it are the issues of life.

beds ! when the morning is light, they practice it, because it is in the power of their hand.

2. And they covet fields, and take *them* by violence ; and houses, and take *them* away : so they oppress a man and his house, even a man and his heritage.

3. Therefore thus saith the Lord ; Behold, against this family do I devise an evil, from which ye shall not remove your necks ; neither shall ye go haughtily : for this time *is* evil.

1 Cor. vi. 9. Know ye not that the unrighteous shall not inherit the kingdom of God ? Be not deceived : neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

40. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11. And such were some of you : but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

180. *What is required in these two commandments ?*

To subdue every rising desire that is forbidden by these commandments ; to be contented with our lot ; to exercise confidence in the providence of God ; to love our neighbor, to wish him every blessing, to rejoice in his prosperity, and to assist him in the preservation, improvement, and accumulation of his possessions.

1 Pet. ii. 11. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

1 John ii. 15. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Rom. xiii. 14. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

Col. iii. 1-6.

Gal. v. 16. *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

Rom. viii. 12. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13. For if ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Gal. v. 24. And they that are Christ's have crucified the flesh with the affections and lusts.

Heb. xiii. 5. *Let your conversation be* without covetousness ; *and be content* with such things as ye have : for he hath said, I will never leave thee, nor forsake thee.

1 Tim. vi. 6-10. Q. 166. Luke xii. 12-31.

Phil. ii. 4. Look not every man on his own things, but every man also on the things of others.

1 Cor. x. 24. Let no man seek his own, but every man another's *wealth*.

Luke xv. 3-6.

Rom. xii. 15. Rejoice with them that do rejoice, and weep with them that weep.

1 Cor. x. 12-27.

181. *Give some Scripture examples of the evil consequences of covetousness.*

Gen. iii. 6-19. Josh. vii. 1-26. 2 Sam. xi. 2-17. 1 Kgs. xxi. 1-18.

Mat. xxvi. 14. Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15. And said *unto them*, What will ye give me, and I will deliver him *unto you* ? And they covenanted with him for thirty pieces of silver.

16. And from that time he sought opportunity to betray him.

182. *In what words does God enforce obedience to these commandments?*

In the words—"For I, the Lord thy God, am a jealous God, visiting the iniquities of the fathers upon the children to the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments."

183. *How does Luther explain these words?*

"God threatens to punish all who transgress these commandments; we should, therefore, dread his displeasure, and not act contrary to his laws. But he also promises grace and every blessing to all such as obey these laws; we should, therefore, love and confide in him, and cheerfully do what he commands us."

184. *What is meant by God being a "jealous God?"*

It shows his fervent zeal for the purity of his law and his worship; and, therefore, also, that he will not suffer us to give to images or any other object, the honor that is due to him alone.

Ps. xlv. 20, 21. Exod. xxxii. 1-35. Exod. xxxiv. 11-17. Deut. xxxii. 15-20. Jer. vii. 1-20. Ez. xvi. 1-42.

185. *In what does the punishment of visiting the iniquities of the fathers upon the children, consist?*

It consists, mostly, in the natural consequences which follow the transgression of the law of God, but sometimes, also, in direct positive punishment: such as, the imitation of our parents' sins, hereditary diseases, special cases of sickness, poverty, disgrace, and the like.

NOTES.—Q. 182. These words, as already seen, belong to the first commandment, and should, more properly, have been there explained.

They are evidently placed there, in order to present special motives to enforce obedience to that commandment. The reason is obvious. The violation of this commandment, (which is *image-worship*), involves apostasy from the true God, and, therefore, also the rejection of the Bible as the only divine revelation—yea, more—it would leave man entirely to the light of nature and reason, make him the dupe of the worst superstitions and errors on the subject of religion, and finally sink him into the lowest depths of vice and degradation.

St. Paul gives us a faithful picture of all this in Rom. i. 21-32.

It will be readily seen, therefore, that the violation of this commandment, would gradually and necessarily lead to a violation of all the rest: for, God and his revelation rejected, all his authority would be rejected also.

Just where it is, in connection with the first commandment, should God and his authority, therefore, be guarded by special sanctions: for, if man remain faithful here, he must have a proper regard for all God's commandments.

We may conclude, then, that whilst this is a special motive to enforce obedience to the first commandment, it has also a general application to all the commandments.

Q. 185. Since the cessation of inspiration and revelation it does not ordinarily become us to say, when God's judgments are positive punishments,

186. *What is meant by visiting these iniquities upon the children to the third and fourth generation of them that hate God?*

This is evidently intended to assure us, that the punishment of the sins of parents will sometimes be accumulated upon their descendants to distant generations, when the latter continue in the footsteps of their parents, hating God and transgressing his commandments.

Luke xi. 48. And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them

48. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49. Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51. From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

Mat. xxiii. 13-39. Rev. xviii. 1-24.

187. *Does God always visit the iniquities of the fathers upon the children?*

No—only upon those, who, like their parents, continue to hate him.

Jer. xxxi. 29. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30. But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge.

Ezek. xviii. 1-32.

188. *How do you understand the words: Showing mercy unto thousands of them that love him and keep his commandments?*

(See Luther's explanation at Q. 183.)

189. *What influence should this threatened punishment, and this promise of mercy, have upon us?*

(See Q. 183, as above.)

OF SIN AND ITS CONSEQUENCES.*

190. *After what you have learned from these commandments, are you now sensible of your lost condition as a sinner?*

NOTE.—Q. 187. It is true, however, that the sins of parents often bring many evils upon their children, as natural consequences resulting from the violation of the laws of our physical, intellectual and moral nature, even when the children do not voluntarily imitate their parents, but on the contrary truly fear God: such as, hereditary diseases, poverty, deficient intellectual capacity, ignorance, inveterate passions, etc.

*At Question 14, in Part II., it was remarked, that the design of placing the decalogue first in the catechism was, to produce conviction of sin before the plan of salvation would be presented in connection with the creed. In harmony with this plan, it will be proper, therefore, here to introduce a few questions on sin and its consequences.

NOTE.—Q. 190. To deepen and render more permanent the conviction of sin already produced, the following points might be discussed:

191. *What do we all deserve on account of our sins?*

Rom. i. 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

Rom. ii. 8. But unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath.

9. Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile;

Gen. ii. 16. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

Gen. iii. 6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her: and he did eat.

Rom. v. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Rom. vi. 23. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Mat. vii. 19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Gal. iii. 10. For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Mat. xxv. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

192. *Is not deliverance from our ruined condition as sinners, a matter of the greatest importance to every one of us? In other words, does not the importance of our salvation demand of us, that we should make it our first and constant business to secure it?*

Mark viii. 36. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37. Or what shall a man give in exchange for his soul?

Phil. ii. 12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling:

13. For it is God which worketh in you both to will and to do of his good pleasure.

Mat. vi. 33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Mark ix. 43-47.

1. We must look at sin, not as man looks at it, but as God looks at it. Man is the sinner, and is, therefore, not the proper person to judge of the greatness and evil of sin. This God alone can do.

2. All sin, like that of our first parents, is disobedience to God, and obedience to the devil. Gen. iii. 1-6.

3. All sin is the transgression of the law of God, which is holy, and just, and good—benevolent in all its requirements and tendencies. 1 John iii. 4. Rom. vii. 12.

4. What men call little sins, are often great sins in the sight of God. For, 1. A thief is a thief, whether he steals little or much. 2. God looks at the heart and at the consequences of sin, and not merely at the individual outward act. 3. The sin of our first parents may seem a little thing when the outward act alone is considered; but God does not thus regard it. Look at its long train of consequences—ruinous, ever-increasing, and never ending. 4. The first act of disobedience toward our parents may seem a small matter. But see how it opens the way for its repetition, and then, for the habit of disobedience, and all its direful consequences.

5. To see how God views sin, go to Gethsemane and the cross—then take a view of the endless punishment of the sinner in hell.

6. Consider also the following texts. Rom. iii. 9-19. Rev. iii. 17, 18. Rom. vii. 13-25. Eph. ii. 1-10.

193. *Can any one be saved by his own works? in other words, by his own righteousness?*

Rom. iii. 19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped and all the world may become guilty before God.

20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Gal. ii. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Eph. ii. 8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9. Not of works, lest any man should boast.

Tit. iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

194. *Why can no one be saved by his own works?*

Because our obedience, in order to be saved by it, must be perfect and perpetual; and we cannot render such obedience.

Deut. xxvii. 26. Cursed be he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.

Gal. iii. 10. Q. 191.

Jam. ii. 8. If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well:

9. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

11. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

Ecc. vii. 20. For *there is* not a just man upon earth, that doeth good, and sinneth not.

Rom. iii. 23. For all have sinned, and come short of the glory of God;

Isa. lxiv. 6. But we are all as an unclean *thing*, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Phil. iii. 1-9.

195. *Since we cannot be saved by our own righteousness, must we therefore, necessarily be lost?*

No—we can obtain the lost salvation again.

Ezek. xxxiii. 10. Therefore, O thou son of man, speak unto the house of Israel, Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?

11. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways: for why will ye die, O house of Israel!

Isa. lv. 1-3 Q. 157. Eph. ii. 8, 9. Q. 193.

196. *Will you now apply yourself with earnestness to this great work of securing your salvation?*

NOTE.—Q. 196. We have now reached the point where it is necessary to consider the plan of salvation.

This plan involves the doctrines necessary to be believed in order that we may be saved. They are summarily presented in the second part of our Catechism—*The Apostles' Creed*—to the examination of which we now proceed.

PART II. THE CREED.

197. *What do you understand by the term, A CREED?*

A system of doctrines, believed and confessed.

198. *What is meant by the term, "THE CREED," as here used?*

The Christian Faith.

199. *What does the word, FAITH, signify?*

A system of doctrines believed. Sometimes it signifies only our belief in a system of doctrines.

Acts xxiv. 24. And after certain days, when Felix came with his wife, Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

Rom. x. 13. For whosoever shall call upon the name of the Lord shall be saved.

14. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15. And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16. But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

17. So then faith cometh by hearing, and hearing by the word of God.

200. *What is meant by the Christian Faith?*

The system of religious doctrines taught by Jesus Christ and His apostles, and believed and professed by Christians.

Gal. i. 21. Afterwards I came into the regions of Syria and Cilicia:

22. And was unknown by face unto the churches of Judea which were in Christ:

23. But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

201. *What is the derivation of the designation, THE ARTICLES OF THE CHRISTIAN FAITH? and what do you understand by it?*

The term, *article*, is derived from the Latin word, *articulus*, which means a joint, and also, a part or member of the human body, or of any other body.

It is, therefore, very properly applied to the separate parts of various writings, as constitutions, charters, etc.

Applied to the Christian Faith, it designates the several parts or propositions of which it consists.

202. *Why is the creed in our catechism, called the Apostles' Creed?*

Because, according to the testimony of Rufinus, who lived in the latter part of the fourth century, it was composed by the Apostles themselves, who, during their stay at Jerusalem, soon after the ascension of Christ, agreed upon this creed as a rule of faith. Others are of opinion that they did not

compose it until the second year of Claudius, a short time before their dispersion.

There are many reasons, however, which induce us to doubt whether the Apostles composed any such creed at all.* It is, therefore, so called more properly because it contains a short summary of the doctrines taught by the apostles in their sermons and writings.

203. *How many articles are included in this Creed? and how are they designated?*

It is usually divided into three articles; namely, the articles of *Creation, Redemption, and Sanctification.*

204. *To whom is each article ascribed?*

The first is ascribed to God the Father; the second, to Jesus Christ; and the third, to the Holy Spirit.

205. *"Do you believe that there is a God?"*

206. *How do you prove that there is a God?*

The principal arguments are derived from the universal belief of all nations in the existence of a God, from the works of nature, from miracles, and from prophecy.

207. *How does the universal belief of all nations in the existence of a God, prove that there is a God?*

The fact that all nations, in all former ages, believed in the existence of a God, proves that this belief was handed down by tradition from the most ancient times, and must, therefore, be traced back to the infancy of our race. If it was a matter of tradition as far back as both history and tradition reach, then we may safely assume that it was always a tradition—and this assumption no one can disprove. But how could this tradition originate? Only in the facts, that there is a God, and that man is his creature; for having thus learned the existence of God, he could never forget this important truth, but would communicate it to his descendants as the most important of all his knowledge.

208. *What do you include in the works of nature?*

All created things, both visible and invisible.

209. *How do you prove the existence of God from the works of nature?*

The plan is, to reason from effect to cause: That is, from

* Enc. Relig. Klg., Art. "Apostle's Creed," p. 425.

contrivance, to a contriver; from design, to a designer; and thus, from nature to the author of nature—namely, to God.

Thus, nothing can make itself—everything must have a maker.

A work of art—as a watch, for example—cannot make itself; it must have an author.

Just so, the works of nature cannot make themselves; they must have an author. And this author can be neither angels nor men, for they are a part of nature. Their author must, therefore, be the eternal, and uncreated God.

210. *What is a miracle?*

It is an event which results not from the known laws of nature, as we learn them from the established order of cause and effect, but is, on the contrary, a deviation from all these laws, and is, therefore, above nature: that is, it is a supernatural effect.

211. *How do miracles prove the existence of God?*

Since miracles do not result from the operation of the laws of nature, but are altogether above nature, they require a power for their performance, which is also supernatural: that is, there must be a power which can control nature itself and all its laws. But that power must be *uncreated*, otherwise it would be a part of nature, and therefore, not above nature; and if it is uncreated, it must be *eternal*, otherwise it would have a beginning, and therefore, created and again a part of nature; and as it controls nature, which itself implies intelligence, it must be *the intelligent author of nature*.

But the being that is uncreated and eternal, and is also the intelligent author of nature, *is God*.

212. *What is prophecy?*

NOTES.—Q. 210. Some miracles might be here introduced, in order to show that they are above nature, or supernatural: As, the deluge, the three Hebrews in the furnace of Nebuchadnezzar, some of the miracles of Christ.

Q. 212. Examine some of the prophecies, in order to show that they involve a super-human knowledge and wisdom; such as relate to the object of Christ's incarnation,^a his lineal descent,^b his mother and miraculous conception,^c the time of his coming, the place of his birth,^d his rejection by his own people,^e his sufferings, death, burial and resurrection,^f the calling of the Gentiles, the trials and triumphs of the Church,^g the destruction of Jerusalem, the dispersion of the Jews,^h and the second advent.ⁱ

^aGen. iii. 14, 15. Isa. lxi. 1-3. and liii. 4, 5, 8. *Fulfilled:* Mat. iv. 23, 24. Luke iv. 16-21. John iii. 16. Luke x. 17-19.

^bGen. xxii. 15-18, and xxi. 12. Num. xxiv. 15-19. Isa. xi. 1-5. Ps. lxxxix. 1-4. Isa. ix. 6, 7. Mat. xxii. 41, 42. *Fulfilled:* Gen. v. and xi. Mat. i. 1-16.

^cIsa. vii. 14. *Fulfilled:* Mat. i. 18-25.

Prophecy is the foretelling of future events before they occur, and which events human knowledge and wisdom are unable, in anyway, to foresee, but which, on the contrary, require a knowledge and wisdom which are superhuman, and indeed, also, above the capacities of all created beings.

213. *How do prophecies prove that there is a God?*

As the prophecies recorded in the Bible involve a knowledge and wisdom which are above the capacities of all created beings, there must be an *uncreated*, an *intelligent*, an *all-wise being* from whom they have all proceeded. But such a being is *God*.

214. *What are the sources whence we derive our knowledge of God?*

These sources are the works of nature, and the Holy Scriptures. (See Catechism, Part VII., p. 41.)

Rom. i. 19. Because that which may be known of God is manifest in them; for God hath shewed it unto them.

30. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse.

Ps. xix. 1. The heavens declare the glory of God; and the firmament sheweth his handywork.

2. Day unto day uttereth speech, and night unto night sheweth knowledge.

3. *There is* no speech nor language, *where* their voice is not heard.

4. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5. Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race.

6. His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7. The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.

8. The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

9. The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether.

10. More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

^aGen. xlix. 10. Dan. ix. 24-27. Isa. xl. 1-5. Mic. v. 2. *Fulfilled*: Mat. ii. 1-6, and iii. 1-3. Luke i. 76.

^bIsa. liii. 1-3, and viii. 13-15, and xxviii. 16. *Fulfilled*: John i. 11. Luke xxiii. 1-25. Acts iii. 13-15, and xlii. 44-46. 1 Pet. ii. 5-8.

^cIsa. liii. 4-12. Ps. xvi. 8-10. Mat. xvi. 21, and xx. 17-19, and xxvi. 23-25, 31-35. *Fulfilled*: Mat. xxvi. 36-75, and xxvii. and xxviii. Acts ii. 22-31.

^dGen. xxii. 15-18, and xlix. 10. Ps. ii. Isa. xlii. 1-13, and lvi. 6-8, and lx. and xl. 1-11, and xlix., i., ii., lii., xi. and xxxv. *Fulfillment*: (History). (Partly yet future).

^eDeut. xxviii. Dan. xi. 27-45. Mat. xxiv. 1-27. Luke xxi. 5-24. *Fulfillment*: (History).

^fDan. vii. 13, 14. John xiv. 1-3. Mat. xxv. 31-46, and xxvi. 64. Acts i. 9-11. *Fulfillment*: (Yet future.)

Some of these prophecies contain facts which no created being could devise or know; others again involve effects which can be produced neither by the laws of nature, nor by any creature, and which, therefore, again no creature could foresee.

11. Moreover by them is thy servant warned: *and in keeping of them there is great reward.*

John v. 39. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Ps. cxix. 105. Thy word is a lamp unto my feet, and a light unto my path.

215. *What is that system of religious truth called, which we derive from the works of nature?*

It is called natural religion.

216. *What can natural religion do for us, and what can it not do?*

It can confirm our belief in the existence of God, and it can give us a partial knowledge of His attributes, of our relations to Him, and of His will in regard to ourselves, as also of our depravity, and our exposure to his displeasure.*

But it cannot give us a knowledge of the origin of our depravity, nor of our utterly forlorn condition as sinners, nor of the only way of restoration to the favor of God through Jesus Christ, nor yet of our true destiny beyond the grave.^b

*Rom. i. 18-20. Ps. xix. 1-6. Q. 191 and 214.

Rom. ii. 14. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15. Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another.

1 Cor. xi. 13. Judge in yourselves: is it comely that a woman pray unto God uncovered?

14. Doth not even nature itself teach you, that, if a man have long hair it is a shame unto him?

15. But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

^bRom. vii. 7-13, 24. 1 Cor. ii. 1-16.

217. *What state of mind is natural religion calculated to awaken in the heathen mind?*

Evidently, a desire to know more concerning God and his will; and, therefore, also to prepare them for the reception of a direct divine revelation.

218. *What do you understand by a divine revelation?*

NOTES.—Q. 216. The experience and complaints of the wisest and best amongst the ancient heathen philosophers, also prove the insufficiency of natural religion. Again, the religious knowledge and the state of morals amongst all heathen nations, even amongst the most enlightened and refined, prove the same thing.

Q. 217. Mankind in all ages professed a belief in some kind of intercourse with their gods, and many also acknowledged their need of a supernatural illumination: in other words, of a divine revelation. Amongst the latter were some of the wisest philosophers, as Socrates and Plato. They went farther than this. They expressed a strong expectation that God would, at some future time, make such a discovery to man as would expel the cloud of darkness in which he was involved.

Those philosophers possibly reasoned thus: We need a divine revelation, and we desire one; but the Creator and Governor of all things certainly is capable of giving us a revelation, and since he is kindly disposed toward us, we expect that he will do so.

It is a discovery given by God of Himself and of His will to man, over and above what he can learn from the light of nature and reason : that is, from natural religion.

Mat. xiii. 34. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them :

35. That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Rom. xvi. 25. Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26. But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith :

Eph. iiii. 1. For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2. If ye have heard of the dispensation of the grace of God which is given me to you-ward :

3. How that by revelation He made known unto me the mystery ; as I wrote afore in few words :

4. Whereby, when ye read, ye may understand my knowledge in the mystery of Christ,

5. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit ;

6. That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel :

7. Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ ;

9. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ :

10. To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

11. According to the eternal purpose which he purposed in Christ Jesus our Lord.

219. *Has God given us such a revelation ? and what is it called ?*

He has ; and it is called, *The Holy Scriptures*, and also, *The Bible*.

220. *Through whom did God give his revelation to man ?*

Through His prophets, and through His Son Jesus Christ and His apostles.

Heb. i. 1. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds ;

1 Thes. ii. 13. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

2. Pet. iii. 1. This second epistle, beloved, I now write unto you ; in both which I stir up your pure minds by way of remembrance :

2. That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour :

221. *How did God qualify his prophets and apostles to make known his will to man ?*

By the inspiration of the Holy Ghost.

2 Pet. i. 19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts:

20. Knowing this first, that no prophecy of the Scriptures is of any private interpretation.

21. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

2 Tim. iii. 16. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17. That the man of God may be perfect, thoroughly furnished unto all good works.

Acts i. 1-8. Acts ii. 1-33.

222. *What is meant by the inspiration of the Holy Ghost?*

It is by this inspiration, that holy men of God—that is, prophets and apostles—spake as they were moved by the Holy Ghost.

The meaning of it is this: That the persons who were thus inspired, received such a degree of divine assistance and guidance as enabled them to make known the will of God to their fellowmen, without error or mistake. In short, it was God speaking through the prophets and apostles.

John xiv. 25. These things have I spoken unto you, being yet present with you.

26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John xvi. 12. I have yet many things to say unto you, but ye cannot bear them now.

13. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

14. He shall glorify me: for he shall receive of mine, and shall shew it unto you.

15. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

223. *What are the arguments to prove that the Bible has a divine origin? in other words, that it has God for its author?*

The most weighty arguments are derived from the miracles, the prophecies, and the doctrines and duties recorded in it; also, from the harmony of all its parts, and from its uncorrupted preservation.

224. *Can you give me a brief statement of these several arguments?*

At Questions 210 and 211, we have seen that miracles can be performed only by the power of God. They are, therefore, God's own testimony to the divine mission of those persons who performed them.

At Questions 212 and 213, we have also seen that the prophecies recorded in the Bible, and which have been so literally fulfilled, can proceed only from God.

If men can deliver prophecies, they, therefore, give us satisfactory evidence that they act by God's authority, because they must derive their knowledge of future events from God.

The doctrines and moral precepts of the Bible, imply such an intimate knowledge of the nature and condition of man, and are also so fully adapted to meet all his wants, revealing such benevolence, and demanding such purity of heart and life, and producing such happy effects upon those who receive and submit to them, that they could not possibly have originated from any other being except God.

The sixty-six books of the Bible were written by about forty different persons, during a period of not less than sixteen hundred years; and they were written, too, by men differing so widely in their intellectual attainments and their calling in life: namely, by kings, judges, shepherds, herdsmen, tent-makers, fishermen, publicans, physicians, some under hard tyranny, some in bondage, some in prison, some under freedom; they wrote history, poetry, proverbs, prophecies, epistles, doctrines, precepts, personal experiences; and they lived in countries widely separated from each other, under different forms of government, and surrounded by very different customs and habits. And yet all their writings are perfectly harmonious—that is: they all agree substantially in the facts recorded, and they present us with one consistent and connected system of doctrines and duties. But such harmony can proceed only from one intelligent, supreme, and superintending mind; and that mind can be none other than God.

The Bible has been preserved to us, commencing with the books of Moses, over thirty-three hundred years, and preserved, too, without any material corruption. This can be said of no other writings. And yet no book has met with so much bitter opposition. No one could thus have watched over it, but the Being to whom we ascribe it—God only could do it. It must, therefore, have God for its author.

225. *How is the Bible divided?*

Into the Old and New Testaments.

226. *How many books does the Old Testament contain?*

Thirty-nine.

227. *How many does the New Testament contain?*

Twenty-seven.

228. *What does the word, Testament, mean?*

In general, it means a writing by which a person declares how he wishes his property to be disposed of, after his death. But applied to the Bible, it is intended to designate the fact, that it contains the will of God concerning the salvation of man; also called the plan of salvation, or God's covenant with man.

229. *Why are the first thirty-nine books, called the Old Testament, or Covenant?*

Because they contain God's covenant or plan of salvation, before the advent of Christ.

230. *Why are the remaining twenty-seven books, called the New Testament, or Covenant?*

Because they contain God's covenant or plan of salvation, after the advent of Christ.

231. *Wherein do these two Testaments or Covenants agree and differ?*

(1.) They agree in this, that they both make known the same God and Saviour, and the same way of salvation through faith, repentance, and obedience; and, also, in having a divinely instituted church and ministry to which the means of grace are intrusted for safe-keeping, and to be faithfully explained, administered and enforced.

(2.) They differ in the following points: The Old Covenant was preparatory, consisting largely of shadows, types and prophecies, all pointing to Christ under the New Covenant, whilst the New is the fulfillment and completion of the Old; the two thus differing in the rites, ceremonies and government of the Church: Therefore, also, the Old was in itself imperfect and temporary; whilst the New is perfect and perpetual; and again, the Old was restricted mainly to the Israelites, whilst the New is to embrace all nations.

Jer. xxxi. 31. Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32. Not according to the covenant that I made with their fathers, in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the LORD:

33. But this *shall* be the covenant that I will make with the house of Israel after those days, saith the LORD; I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34. And they shall teach no more every man his neighbour, and every man his brother saying, Know the LORD; for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Heb. viii. ix, x. Ex. xix. 1-6. Deut. vii. 1-6.

Mat. xxviii. 18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Mark xvi. 14. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15. And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

232. *How are the books of the Old Testament divided?*

They are thus divided:

(1.) The Law, or five books of Moses, also called the Pentateuch: namely, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

(2.) The historical books: which are, Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First and Second Chronicles, Ezra, Nehemiah, and Esther.

(3.) The poetical books: Job, Psalms, Proverbs, Ecclesiastes or the Preacher, and the Song of Solomon.

(4.) The prophetic books: these are again divided into the greater and the lesser prophets. The former are, Isaiah, Jeremiah and his Lamentations, Ezekiel, and Daniel; the latter are, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

233. *How are the books of the New Testament divided?*

Into historical, doctrinal, and prophetic books. The historical books are the four gospels Matthew, Mark, Luke, and John, and the Acts of the Apostles; the doctrinal books are the fourteen epistles of St. Paul, and the seven catholic or general epistles of James, Peter, John, and Jude; and the Revelation of St. John is the prophetic book of the New Testament.

234. *What do the four gospels principally contain?*

An account of the parentage, birth, childhood, baptism, temptation, teachings, miracles, sufferings, death, and resurrection of Jesus Christ.

235. *What does the book of Acts contain?*

A short history of the founding and progress of the Church of Christ under the apostles, especially by the labors of St. Peter and St. Paul.

236. *What do the epistles, or doctrinal books, discuss?*

Matters of Christian faith and morals, as they necessarily and gradually developed themselves out of the history and teachings of Christ, in their application to the newly organized churches.

237. *What is the substance of the book of Revelation?*

It gives a prophetic view of the conflicts and triumphs of the Church of Christ until his second advent.

238. *What are these sixty-six books of the Bible often called in biblical literature?*

Those constituting the Old Testament are called the Canon of the Old Testament; those constituting the New Testament, are called the Canon of the New Testament.

239. *Why are these books called canonical?*

Because they are divinely inspired, and therefore possess authority as a divine rule of faith and manners.

240. *We frequently hear the Bible spoken of as containing THE LAW and THE GOSPEL: what is the meaning of these terms when thus used?*

That is called *the Law*, which points out our duty, which demands perfect obedience, and which threatens punishment on all those who do not render such obedience; whilst that is called *the Gospel*, which reveals to us the gracious will of God, and especially, the plan of salvation through Christ.

THE FIRST ARTICLE.

241. *Of what does the first article of the Creed treat?*

"Of creation."

242. *"Rehearse it."*

"I believe in God the Father, Almighty Maker of heaven and earth."

243. *"What do you profess to believe in this article?"*

"I believe that God hath created me and all that exists; that he hath given and still preserves to me, my body and

NOTES.—Q. 240. Understanding these terms—Law and Gospel—thus, they are contained both in the Old and New Testaments.

Q. 242. Let it be observed here, that the Creed, in each of its three articles, requires a personal belief and application of the doctrines which it teaches and the blessings which it promises. It is not—*we believe*; but always—"I BELIEVE."

The former phraseology would make the Creed the professed faith of the Church; but the latter, makes it also my own personal faith, as a member of the Church.

soul, with all their members and faculties, and all that I possess; that he richly and daily provides me with all the necessities and enjoyments of life; that he guards me from danger and preserves me from evil; wholly induced by divine, paternal love and mercy, without any claim of merit or worthiness in me, for all which I am in duty bound to thank, praise, serve, and obey him. This is most certainly true."

244. *To whom is this article ascribed?*

To God the Father.

245. *How is this doctrine—that God is the Creator—stated in the first article of the Creed?*

That he is the "maker of heaven and earth;" and also, in Luther's explanation—"I believe that God hath created me and all that exists."

246. *What is here meant by the terms—"heaven and earth"?*

They are intended to express the whole universe of created things—that is, every thing that God has made.

Gen. 1. 1. In the beginning God created the heaven and the earth.

Exod. xx. 11. Q. 90.

247. *What is the order of creation, as given in the first chapter of Genesis?*

248. *What did God create last of all, and why?*

Man was created last, because it was necessary, first to prepare the earth, by the previous acts of creation, to be a suitable home for him, especially, to adapt it to meet all his manifold wants—physical, intellectual, and moral.

249. *Of what did God create all things?*

Of nothing.

Heb. xii. 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

250. *How did God create the world?*

By his almighty word.

Ps. xxxiii. 6. By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.

NOTES.—Q. 246. In Gen. 1. 1, the words—"heaven and, earth,"—designate the original creation of the substance and matter of all visible and sensible things; and in Exod. xx. 11, the words—"heaven, earth, and sea"—designate God's subsequent work on the original creation, which he performed during the six days, as related in the first chapter of Genesis.

The most ancient nations generally divided the whole universe into two parts—the heavens and the earth. The nations that inhabited the sea coasts, frequently divided it into three parts—heaven, earth, and sea.

Q. 247. Give a careful analysis of this chapter, pointing out each day's work, and showing how each preceding act of creation was necessarily preparatory to those that followed.

7. He gathereth the waters of the sea together as a heap: he layeth up the depth in store houses.

8. Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.

9. For he spake, and it was done; he commanded, and it stood fast.

Also, Gen. i. 3, 6, 9, 11, 14, 15, 20, 24.

251. *How are the works of creation classified in Col. i. 16: "For by him were all things created, that are in the heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him"?*

Into visible and invisible things.

252. *Name the principal of each of these classes of God's works?*

Angels are the principal of God's invisible works, and man is the principal of his visible works.

253. *"How many human beings did God at first create?"*

Two—namely, Adam and Eve.

Gen. v. 1. This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him:

2. Male and female created he them; and blessed them, and called their name Adam, in the day when they were created,

254. *"What are the constituent parts of man?"*

They are a body and a soul?

Gen. ii. 7. And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Ecc. xii. 7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Mat. x. 28. Q. 70.

255. *"Out of what did God create the first man?"*

Gen. ii. 7. Q. 254.

256. *"How did he give unto him a soul?"*

Gen. ii. 7.

257. *"In whose likeness was man originally created?"*

Gen. i. 26. And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. So God created man in his own image, in the image of God created he him; male and female created he them.

258. *"What is the soul of man?"*

NOTE.—Q. 258. The soul possesses three general capacities—namely, the capacity for *knowing*, for *feeling*, and for *willing*, also called *the intellect*, *the susceptibility*, and *the will*.

In the answer to this question, only two of these capacities are given. It will be seen, however, that the one omitted—the capacity for feeling—is intended to be involved in the will, as is evident from the answer to the 260th question.

The proof that the soul possesses these three capacities, must be found in our individual conscious experience.

Show the catechumens how we are constantly exercising these different capacities—and also, that our outward bodily actions are only the result of our previous mental acts—and therefore, that the soul is far superior to the body.

"It is a created spirit, possessed of understanding and will."

259. *"In what state was the understanding of man originally formed?"*

"His understanding had a heavenly knowledge of God and his will."

Col. iii. 9. Lie not one to another, seeing that ye have put off the old man with his deeds;

10. And have put on the new man, which is renewed in knowledge after the image of him that created him.

260. *"What was the original state of his will?"*

"The will had a divine power to love and do that which is good, and to hate and avoid evil."

Eph. iv. 23. And be renewed in the spirit of your mind;

24. And that ye put on the new man, which after God is created in righteousness and true holiness.

261. *"What is the body of man?"*

"The body is the visible part of man with which the soul is united."

Mat. x. 28. Q. 70.^b

262. *"How was the body of man constructed?"*

"The body of man, before the fall, was holy, beautiful, and immortal."

Rom. v. 12. Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all men have sinned.

263. *"Was man entirely free from sin and misery when God created him?"*

"Yes, man had at first no sin, nor any misery, either in body or soul."

Gen. i. 31. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

264. *"What is this original state in which God created man, called?"*

The state of innocence.

265. *"What are the angels?"*

They are created spirits.

Heb. i. 7. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

NOTE.—Q. 262. A sinful life often deforms the body; and we all know how anger, fear, displeasure, guilt, remorse, and also, love, compassion, firmness, peace, joy, etc., all flash out through every expression of the eye and feature of the face. What difference we see in the beauty of the face, resulting from these inward states of the mind! How beautiful, then, must have been the body of man before the fall, when it reflected only the innocence, the purity, the peace, the joy of the soul.

266. *How many kind of angels are there?*

Two kinds—good and bad angels; or rather, holy and fallen angels.

267. *“What are the good angels?”*

“They are holy and happy spirits.”

Mark viii. 38. Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Luke xv. 10. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

268. *Are there many good angels?*

Yes—they are very numerous.

Ps. lxxviii. 17. The chariots of God are twenty thousand, *even* thousands of angels: the Lord is among them, *as in* Sinai, in the holy place.

Mat. xxvi. 47-54.

Heb. xii. 22. But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.

269. *“What is the employment of the good angels?”*

“They praise God,^a serve^b him, and protect the righteous.”^c

^aPs. ciii. 20, 21.

Rev. vii. 11. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

^b1 Kgs. xxii. 18. And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

19. And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

Mat. xiii. 40. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.

42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

^cDan. ix. 20. And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God;

21. Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

22. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

Acts x. 3. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius

NOTE.—Q. 266. The terms—*good and bad*, or *good and evil* angels—do not, as used in the Scriptures, describe the moral character of the angels, but only the nature of their service rendered to man.

The appellations generally used to describe their moral character, are *holy* and *fallen*, or *apostate* angels.

4. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5. And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6. He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

Heb. i. 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Acts xii. 7-15. Ps. xxxiv. 7-10. Q. 453.

Mat. xviii. 10. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

See also, Ps. xci. 6-12. Luke i. 11-20, and Luke xvi. 19-22. Acts xii. 21-23. Mat. xiii. 47-50.

270. "*What are the bad angels?*"

"They are unholy and unhappy spirits." They are called, also, unclean spirits, evil spirits, and devils.

Mat. viii. 28. And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

Jam. ii. 19. Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

Mat. xxv. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

See also, Luke xi. 24-26, and vii. 21. Eph. vi. 10-12.

271. *Are the bad angels also numerous?*

Yes, there are many bad angels; but one of them is their prince or ruler, who is called Satan, the wicked one, the devil, Belial, Beelzebub, the great dragon, and the old serpent.

Luke viii. 26. And they arrived at the country of the Gadarenes, which is over against Galilee.

27. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

28. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.

29. For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.

30. And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

Mat. xii. 22. Then was brought unto him one possessed with the devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23. And all the people were amazed, and said, Is not this the Son of David?

24. But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

25. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

Also, Job, chaps. i. and ii. Mat. xvi. 21-23. 1 John ii. 13-14. 2 Cor. vi. 14-16. Rev. xii. 7-11.

272. "*What is the employment of the bad angels?*"

"They endeavor to oppose the glory and will of God, and to seduce men to sin."

Mat. iv. 1-11.

1 Pet. v. 8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9. Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

Eph. ii. 1. And you *hath he quickened*, who were dead in trespasses and sins;

2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

2 Cor. iv. 3. But if our gospel be hid, it is hid to them that are lost:

4. In whom the god of this world hath blinded the minds of them which believe not; lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Luke viii. 12. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

1 Thes. iii. 5. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain.

Eph. vi. 10. Finally, my brethren, be strong in the Lord, and in the power of his might.

11. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Also, Luke xiii. 11-17. Rev. ii. 8-11.

273. *Whence came the bad angels?*

"Many good angels fell from God, and lost their original holiness," and thus they became devils.

Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

2 Pet. ii. 4. For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment.

274. "*Can the universe which God created uphold itself?*"

"No. As God created all things, so He preserves and governs them." He is, therefore, called the Preserver and Governor of the world.

John v. 17. But Jesus answered them, My Father worketh hitherto, and I work.

18. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Heb. i. 1-3. Q. 316.

275. *Where does Luther state this in the Creed, and how?*

In his explanation of the first article, in the words: "I believe.....that He hath given and still preserves to me my body and soul, with all their members and faculties, and all that I possess; that He richly and daily provides me with all the necessaries and enjoyments of life; that He guards me from danger and preserves me from evil."

276. *God's preservation and government of the world is called His providence: Can you tell me how far His providence extends?*

The providence of God is universal and particular. By the former is meant, that it embraces the whole universe in all its relations; and by the latter, that it extends also to separate nations, to single individuals, and even to the smallest irrational and inanimate creatures.

Ps. ciii. 19. The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

Ps. cxlv. 13. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

Dan. iv. 34. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

35. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

Acts xvii. 24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needeth any thing, seeing he giveth to all life, and breath, and all things;

26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Mat. x. 28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30. But the very hairs of your head are all numbered.

31. Fear ye not therefore, ye are of more value than many sparrows.

32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Also, Josh. xxiv. 1-18. Ps. cxlvii. Luke xxi. 5-19.

277. *What, then, do you understand by the government of God?*

It is that constant care or oversight which God exercises over all the works of His hands, and the design of which is the highest perfection and happiness of all His creatures.

Ps. cxlv. 9. The LORD is good to all: and his tender mercies are over all his works.

10. All thy works shall praise thee, O LORD: and thy saints shall bless thee.

11. They shall speak of the glory of thy kingdom, and talk of thy power;

12. To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

Ps. cxxi. 1-3. Q. 62.

Ps. xcvi. 1. The LORD reigneth; let the earth rejoice, let the multitude of isles be glad thereof.

2. Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

Rom. viii. 28-39. Also, Isa. xxvii. 1-3. Ps. lxxiii.

278. *What influence should our belief in the providence of God have upon us?*

It should lead us to so confide in God, as to cast all our cares upon Him, and also to be contented, patient and thankful.

Mat. vi. 25-34. 1 Peter v. 7. Phil. iv. 6, 7. Q. 63. Ps. xxiii.

279. *What attribute is ascribed to God in the first article of the Creed; and how is it stated?*

The attribute of omnipotence; and it is stated in the words "*Almighty Maker*" of heaven and earth.

280. *Could God be the creator, preserver and governor of the world, without possessing this attribute?*

He could not, for it requires almighty power to create, preserve and govern the world.

281. *Do we merit at the hands of God, all these favors and blessings which, we have already seen, are involved in the creation, preservation and government of the world?*

We do not; for whilst God will reward all those who diligently seek him, we still do not deserve anything on the ground of merit.

Heb. xi. 6. But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

Mat. x. 41. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Luke xvii. 7. But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8. And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9. Doth he thank that servant because he did the things that were commanded him? I trow not.

10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.

282. *What title is given to God in the Creed, in view of all this goodness to us?*

The title of "*Father*."

283. *How does Luther express this in his explanation of this article of the Creed?*

By saying that, in bestowing these blessings upon us, God is "wholly induced by divine, paternal love and mercy, without any claim of merit or worthiness in me."

NOTE.—Q. 279. Any quality or perfection that belongs to God and constitutes an essential part of his nature, we call a divine attribute.

284. *What attribute of God is presented to us in his title of Father, and in this language of Luther, and also implied in his being our creator, preserver and governor?*

His goodness or benevolence.

285. *Does God possess any other attributes besides omnipotence and goodness?*

Yes—He does.

286. *Please enumerate all his attributes.*

They are, self-existence, eternity, omnipotence, omniscience, wisdom, benevolence, justice, holiness, veracity, immutability, omnipresence, blessedness, incomparability and incomprehensibility.

287. *What is the meaning of each of these attributes? and what are the texts to prove them?*

By the *self-existence*^a of God is meant, that He is not dependent for his existence on any other being or cause but Himself; by His *eternity*^b is meant, that He has neither beginning nor end; by His *omnipotence*^c, that He possesses almighty power, or can do whatever He pleases; *omniscience*^d means, that God has a perfect knowledge of all things, past, present and future; His *wisdom*^e means, that He knows how to adapt all things, without mistake, as means to the attainment of the best ends; His *benevolence*^f, that it is His good pleasure to bestow on all His creatures the highest perfection and happiness of which they are susceptible; His *justice*^g

NOTES.—Q. 284. This attribute has various modifications; and is, therefore, presented by various names or designations in the Bible; as, love, grace, philanthropy, pity, mercy, bowels of mercies, compassion, forbearance, long suffering, goodness, patience.

John iii. 16. Tit. ii. 11, and iii. 4. Ps. ciii. 13-18. Luke i. 76-79. Rom. ii. 4, and ix. 22.

Give the different shades of meaning of these several terms, especially in their application to the persons toward whom the feelings designated by them, are exercised.

The love of God, in some of its most important aspects, has already been presented at Q. 60. (3) in the note.

Q. 287. Give the attributes taught in each of the following texts: Ps. cxlvii. 5. Jer. xxxii. 17-19, and x. 10. Deut. xxxii. 4. 1 Tim. i. 17, and vi. 16. 2 Pet. iii. 8-10. Rev. xv. 3, 4, and xix. 1, 2. Jer. x. 12.

The following practical application may be made of the divine attributes, to our condition as sinners. Suppose God to deal with us according to each of His attributes successively. His holiness alone would hold us in abhorrence; His justice would condemn us; His omniscience and wisdom would make the sentence of justice perfect and accurate; His omnipotence would execute it; His omnipresence would prevent our escape; His veracity and immutability would make it unalterable, and His eternity would make it endless. The sinner, then, can find refuge and comfort only in the mercy of God.

On the other hand, applied to the true believer, and commencing with the mercy of God, every other attribute is an additional pledge of his final and perfect happiness.

consists in rewarding and punishing, with perfect accuracy and impartiality, all the subjects of his moral government; His *holiness*^a consists in his being entirely free from all sin, and, therefore, also in loving that which is good and hating that which is evil; His *veracity*^b signifies, that everything which God declares or reveals, including His threatenings and promises,^c is true, and that He cannot deceive us; His *immutability*,^d that he never changes, either in His nature or purposes; *omnipresence*,^e that He is everywhere present, in the exercise and manifestation of his other attributes; His *blessedness*^f designates His entire freedom from all ignorance, want, sin and misery, and His full possession of perfect happiness; His *incomparability*^g indicates, that all comparisons fail to give us a correct idea of His nature and attributes, and His *incomprehensibility*,^h that He cannot be fully understood.

^aJohn v. 26. For as the Father hath life in himself; so hath he given to the Son to have life in himself;

Acts xvii. 24, 26.

^bPs. xc. 1. Lord, thou hast been our dwelling place in all generations.

2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

Deut. xxxii. 39, 40. Dan. xii. 7. Rev. x. 5, 6. Deut. xxxiii. 27.

^cLuke i. 37. For with God nothing shall be impossible.

Mat. xix. 26. But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

Eph. iii. 20. Ps. xlv. 1. Isa. xli. 10, and xxvi. 4. 2 Tim. i. 12. Mat. x. 28. Heb. x. 31.

^dActs xv. 18. Known unto God are all his works from the beginning of the world.

Heb. iv. 13. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

^e1 John iii. 20. Mat. vi. 4-6. 1 Chron. xxviii. 9.

^fRom. xvi. 27. To God only wise, *be* glory through Jesus Christ for ever. Amen.

Ps. civ. 24. O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

Prov. iii. 19, 20. 1 Cor. i. 18-31. Eph. iii. 9-11. Col. ii. 1-3.

^g1 John iv. 8. He that loveth not, knoweth not God; for God is love.

16. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

Ps. cxlv. 8. The LORD is gracious, and full of compassion; slow to anger, and of great mercy.

^h9. The LORD is good to all: and his tender mercies *are* over all his works.

Ps. ciii. 8-18. Mat. vii. 9-11. John iii. 16. 1 John iv. 9, 10. Rom. v. 6-8.

ⁱJer. xvii. 10. I the LORD search the heart, I try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

Gen. xviii. 24. Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

25. That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right?

Rom. ii. 1-16.

^jIsa. 6. 1. In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2. Above it stood the seraphim: each one had six wings; with twain he

covered his face, and with twain he covered his feet, and with twain he did fly.

3. And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.

1 Pet. i. 15. But as he which hath called you is holy, so be ye holy in all manner of conversation;

16. Because it is written, Be ye holy; for I am holy.

Ps. v. 4-6. Jam. i. 13. Eph. iv. 24. 1 John i. 5-7.

1 Sam. xv. 24. And Saul said unto Samuel, I have sinned; for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice.

25. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

26. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28. And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

29. And also the Strength of Israel will not lie nor repent: for he *is* not a man, that he should repent.

Num. xxiii. 19. God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?

Tit. i. 1, 2. 2 Tim. ii. 13. Rom. iii. 4. John iii. 33. Ps. xviii. 30, and cxlix. 89-91.

Jam i. 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Ps. cii. 24. I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations.

25. Of old hast thou laid the foundations of the earth: and the heavens *are* the work of thy hands.

26. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

27. But thou *art* the same, and thy years shall have no end.

Mat. iii. 6. For I *am* the LORD, I change not; therefore ye sons of Jacob *are* not consumed.

Ps. xxxiii. 10, 11.

1 Ps. cxxxix. 1 O LORD, thou hast searched me, and known *me*.

2. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off.

3. Thou compassedst my path and my lying down, and art acquainted *with* all my ways.

4. For *there is* not a word in my tongue, *but*, lo, O LORD, thou knowest it altogether.

5. Thou hast beset me behind and before, and laid thine hand upon me.

6. *Such* knowledge *is* too wonderful for me; it is high, I cannot attain unto it.

7. Whither shall I go from thy spirit? or whither shall I flee from thy presence?

8. If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*.

9. *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea;

10. Even there shall thy hand lead me, and thy right hand shall hold me.

11. If I say, Surely the darkness shall cover me; even the night shall be light about me.

12. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light *are* both alike *to thee*.

13. For thou hast possessed my reins: thou hast covered me in my mother's womb.

Acts xvii. 28 1 Kgs. viii. 27. Jer. xxiii. 23, 24.

Mark xiv. 61. But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

Rom. ix. 5. Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

1 Tim. i. 11, and vi. 15

= Ps. lxxxix. 6. For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD?

7. God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

8. O LORD God of hosts, who *is* a strong LORD like unto thee? or to thy faithfulness round about thee?

Ps. cxlv. 3. Great *is* the LORD, and greatly to be praised; and his greatness *is* unsearchable.

Job xi. 7. Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8. *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know?

9. The measure thereof *is* longer than the earth, and broader than the sea.

Rom. xi. 33. Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

Exod. xv. 11. Isa. xl. 25, 26. Ps. lxxxvi. 8-10, and cxiii. 4, 5. Isa. xl. 28.

288. *Are any of these attributes, except omnipotence and benevolence, implied in God's being the creator, preserver, and governor of the world? and how?*

289. "Can we see God?"

"No, here we cannot see God."

John i. 18. No man hath seen God at any time; the only begotten Son, which *is* in the bosom of the Father, he hath declared *him*.

1 Tim. vi. 13. I give the charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

14. That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15. Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, the Lord of lords:

16. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honor and power everlasting. Amen.

Exod. xxxiii. 14-23, and xxxiv. 1-8.

290. "What is God that we cannot see him?"

"God is a spirit; or an uncreated, spiritual, most perfect being."

John iv. 24. God *is* a spirit: and they that worship him must worship *him* in spirit and in truth.

Mat. v. 48. Be ye therefore perfect, even as your father which *is* in heaven *is* perfect.

Job. xi. 7-9. (Q. 287, = and.)

291. "Are there more Gods than one?"

"No, there is but one God."

Mark xii. 29. And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The LORD our God *is* one LORD;

1 Cor. viii. 4. As concerning therefore the eating of those things that are

NOTES.—Q. 288. Here present some of the proofs for the divine attributes derived from creation and providence.

Q. 289. Though we cannot see God here, we shall see him in the world of glory. Mat. xviii. 10. Ps. xvii. 15. 1 John iii. 2. Rev. vii. 9-17, and xxi. 3, 4. Mat. v. 8. Heb. xii. 14.

offered in sacrifice unto idols, we know that an idol is nothing in the world, and that *there is* none other God but one.

5. For though there be that are called gods, whether in heaven or in earth, as there be gods many, and lords many.

6. But to us *there is but one* God, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

Ps. cxv. 15-18. (Q. 70, *) Deut. vi. 4.

292. "*How is this one God called?*"

"The one God is called Father, Son, and Holy Ghost."

Mat. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

2 Cor. xiii. 13.

293. "*Are not Father, Son, and Holy Ghost, three Gods?*"

"No—Father, Son, and Holy Ghost, are three persons, and these three persons are one God."

John x. 30. I and *my* Father are one.

John xvii. 20. Neither pray I for these alone, but for them also which shall believe on me through their word;

21. That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22. And the glory which thou gavest me I have given them; that they may be one, even as we are one.

1 John v. 7. For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost: and these three are one.

294. *How is the doctrine of three persons in the Godhead, taught in the Creed?*

The three divisions of the Creed correspond to the three persons of the Trinity. Each part commences thus: "I believe in God, the Father," "and in Jesus Christ his only begotten Son, our Lord." "I believe in the Holy Ghost."

NOTES.—Q. 293. This doctrine of three persons in one God, is called the doctrine of the Trinity. God is, therefore, also called the Triune God.

Q. 294. The proof for the doctrine of the Trinity, rests on these two propositions: *First*, That Father, Son, and Holy Ghost, are three separate and distinct persons; and *second*, that each one of these persons is really and truly God.

For the most common proof of the first proposition, see Q. 292.

There are also ascribed to each person, personal qualities and acts. Thus, the Father is called, the God and Father of our Lord Jesus Christ; and he is said to glorify Christ, to have sealed him, and to have sent him into the world. Rom. xv. 6. 2 Cor. xi. 31. Eph. i. 3. John xvii. 1-3, and vi. 27, 37, 38.

The Son is called the Word, the only begotten Son of God, the Mediator between God and men, a ransom for all, the propitiation for our sins and our Advocate with the Father; and he is said to be lifted up for us to bear our sins, to redeem us, to raise the dead, and to be ordained of God to be Judge of quick and dead. John i. 1. 1 Tim. ii. 5, 6. 1 John ii. 1, 2. John iii. 14-17, and vi. 39, 40. Acts x. 42. Isa. liii. 8-11.

The Holy Spirit is called, the Comforter and the Spirit of truth; and he is said to proceed from the Father, to be sent to us from the Father, to testify of Christ, to guide into all truth, to bear witness to us that we are the children of God, to help our infirmities, to bestow gifts upon men, and to sanctify us. John xv. 26, and xvi. 13, and xiv. 26. Rom. viii. 16-26. 1 Cor. vi. 11, and xii. 7-11.

The proof of the second proposition, as it relates to the Son and Holy Spirit will be given at questions 348 and 369. That the Father is God needs no proof.

295. *Did God, who possesses all the attributes which we have already seen belong to Him, create the world without a plan?*

No wise mechanic or statesman would undertake any important work without a plan; how much less would God do so.

Eph. i. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

296. *Does God's plan include a perfect knowledge of all His works as regards both their original creation, and also their preservation and government?*

It does; for without such knowledge God would be imperfect, as well as all His works.

Acts xv. 18. Q. 287. ^d Eph. i. 11. Q. 295.

297. *Is God's plan for the creation, preservation and government of the world necessarily eternal?*

Yes. As God is eternal, so His plan must be eternal also.

Eph. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

1 Cor. ii. 7. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.

298. *What is this plan of God generally called, when we consider it as consisting of many parts?*

The divine decrees, or the decrees of God.

299. *How may we, then, define the decrees of God?*

The decrees of God are His eternal plan for the creation, preservation and government of the world.

300. *Are the decrees also just and benevolent?*

They are—all of them.

Rom. viii. 28-39.

Rev. xv. 1. And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

301. *How do you prove that the decrees do not interfere with our free agency, but, on the contrary, must necessarily be promotive of our highest interests, both here and hereafter?*

That the decrees of God are designed to promote our highest interests, is evident already from the fact, that they are both just and benevolent. The attributes of God are another proof. And, again, specific declarations of the Bible also prove it.

Deut. xxx. 15. See, I have set before thee this day life and good, and death and evil:

16. In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it

17. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18. I denounce unto you this day, that ye shall surely perish, *and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.*

19. I call heaven and earth to record this day against you, *that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:*

20. That thou mayest love the Lord thy God, *and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.*

Ezek. xxxiii. 11. (See ^b below.)

Since the decrees are just and benevolent, and, in the highest degree, promotive of our interests, they cannot interfere with our free agency.

Again: God created man a free agent;^a He also constantly addresses him as such, in this state of probation;^b and as such, He will reward and punish him in the world of retribution.^c But all these acts of God are only the carrying out of His decrees, therefore His decrees cannot interfere with our free agency.

^aGen. 1. 26, 27. Q. 257. Gen. ii. 15-17.

^bEzek. xxxiii. 10. Therefore, O thou son of man, speak unto the house of Israel: Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?

11. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

12. Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.

13. When I shall say to the righteous, *that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it.*

14. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

15. *If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.*

16. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17. Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.

18. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20. Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

Josh. xxiv. 14-18. Ezek. xviii. 20-32.

See again, Ezek. xxxiii. 10-20, and xviii. 20-32. Also, Rom. ii. 6-16; Mat. xxv. 31-46.

Once more: Men also act contrary to the will of God, and they resist and grieve the Holy Spirit; therefore God's decrees do not interfere with our free agency.

Jer. vii. 29. Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of his wrath.

30. For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it.

31. And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart.

Jer. xix. 1. Thus saith the Lord, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests;

2. And go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee:

3. And say, Hear ye the word of the Lord, O king of Judah, and inhabitants of Jerusalem; Thus saith the Lord of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

4. Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

5. They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it neither came it into my mind:

6. Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter.

Acts vii. 51. Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

52. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53. Who have received the law by the disposition of angels, and have not kept it.

Eph. iv. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

302. Since, then, God's eternal plan for the creation, preservation and government of the world, contemplates our highest good in time and eternity, how ought we to feel and act toward Him in view of such goodness?

303. How does Luther state this in his explanation of the Creed?

In the words: "For all which, I am in duty bound to thank, praise, serve, and obey Him."

304. Do you thus feel and act toward God?

THE SECOND ARTICLE.

305. "*Of what does the second article of the Creed treat?*"

"Of our redemption."

306. "*Rehearse it.*"

"I believe in Jesus Christ, his only begotten Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose from the dead; he ascended into heaven; and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

307. *To whom is the article ascribed?*

To Jesus Christ, the Son of God.

308. "*What do you profess to believe in this article?*"

"I believe, that Jesus Christ, true God begotten of the Father from eternity, and also true man born of the Virgin Mary, is my Lord; who hath redeemed, purchased, and delivered me, a poor, forlorn, condemned person, from sin, from death, and from the power of the devil; not with gold and silver, but with his holy, precious blood, and with his innocent sufferings and death; in order that I might be his, live under him in his kingdom, and serve him in everlasting righteousness, innocence, and happiness; even as he is risen from the dead, and now lives and reigns to all eternity. This is most certainly true."

309. "*What is meant by the name Jesus?*"

"Jesus means Saviour."

Mat. i. 21. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

310. "*What does the name Christ mean?*"

"Christ means the Anointed, and is equivalent to *Messiah*."

Ps. xlv. 6. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

7. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Isa. lxi. 1. The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

2. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;

3. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified.

Luke iv. 18-21.

Acts x. 36. The word which God sent unto the children of Israel, preaching peace by Jesus Christ : he is LORD of all :

37. That word, *I say*, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached ;

38. How God anointed Jesus of Nazareth with the Holy Ghost and with power : who went about doing good, and healing all that were oppressed of the devil ; for God was with him.

311. *Give me several texts that prove that Jesus Christ is the Son of God.*

John i. 14. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

15. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me ; for he was before me.

16. And of his fullness have we all received, and grace for grace.

17. For the law was given by Moses, *but* grace and truth came by Jesus Christ.

Mat. iii. 16. And Jesus, when he was baptized, went up straitway out of the water : and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him :

17. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Luke ix. 28-36, and i. 26-35.

312. *What are the several events in the life of Christ, which we profess to believe in the second article of the Creed ?*

His conception, birth, sufferings, death, and burial ; also, his descent into hell, his resurrection, ascension, government of the world, and judgment at the last day.

313. *How are these events usually divided ? What are these divisions called ? and what is their design ?*

They are divided into two parts called *the states of Christ* ; and they describe his twofold condition—they are, therefore, also designated, his *state of humiliation*, and his *state of exaltation*.

314. *In what order are these several events stated in the Creed ?*

Chronologically : that is, in the order in which they occur.

315. *Which of these events belong to his state of humiliation ? and which, to his state of exaltation ?*

There is a difference of opinion ; but it is usual to place five of these events in each state.

316. *What are the most important texts that refer to these two states of Christ ? and how are they to be understood ?*

NOTES.—Q. 313. The humiliation of Christ (the state of humiliation), consists in laying aside His divine majesty and glory, assuming our nature, and becoming a servant, for our redemption ; His exaltation, (His state of exaltation,) consists in His again taking possession of His majesty and glory, and administering His mediatorial kingdom for our final and complete salvation.

Q. 316. After this question, it may be desirable to discuss the several subjects included in these two states, in connection with the texts relating to them. These texts are here given. Those after the dash, —, under each subject, are intended for a practical application, or, as explanatory.

1. *The conception of Christ.* Luke i. 26-35. Mat. i. 18-25.

1 Pet. i. 10. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you :

11. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Heb. i. 1. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2. Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds ;

3. Who, being the brightness of *his* glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high ;

4. Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Heb. ii. 9-18.

Phil. ii. 5. Let this mind be in you, which was also in Christ Jesus :

6. Who, being in the form of God, thought it not robbery to be equal with God :

7. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men :

8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9. Wherefore God also hath highly exalted him, and given him a name which is above every name :

10. That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth ;

11. And that every tongue should confess that Jesus Christ is LORD, to the Glory of God the Father.

317. *What made it necessary that our Redeemer, Jesus Christ, should pass through these two states of humiliation and exaltation ?*

It was necessary, in order that he might save us from our ruined condition as sinners.

Heb. ii. 9-18.

318. *How does Luther describe this lost condition of man, in his explanation of the second article of the Creed ?*

He represents man as "a poor, forlorn, condemned person ;" and as being under "sin, death, and the power of the devil."

319. *What is the connection of these terms ?*

We are "poor, forlorn, condemned," because we are under "sin, death, and the power of the devil."

2. *His birth*, including his genealogy, and childhood. Mat. i. 1-17. Luke ii. 1-39. Mat. ii. 1-23. Luke ii. 40-52.

3. *His suffering, death, and burial*, introduced by his baptism. Mat. iii. 13-17. Mark i. 9-11. Luke iii. 21-23. Mat. iv. 1-11. Mark i. 12, 13. Luke iv. 1-13. Luke xii. 50. Mat. ix. 32-38. Mat. xxvi. and xxvii. Mark xiv. and xv. Luke xxii. and xxiii. John xviii. and xix. Isa. liii. — Mat. viii. 19, 20. John xv. 18-25. 2 Cor. viii. 1-9. Heb. xii. 1-4. 1 John iii. 18-22. Rom. v.

4. *His descent into hell*. Ps. xvi. 7-10. Acts ii. 92-31. 1 Pet. iii. 18, 19, and iv. 6. — Luke xxiii. 39-43. and xvi. 22-26. Eph. iv. 9.

5. *His resurrection*. Mat. xxviii. Mark xvi. 1-8. Luke xxiv. 1-49. John xx. and xxi. — 1 Cor. xv. John xi. 11-45. 2 Tim. i. 8-10. Eph. v. 14. Col. iii. 1-17.

6. *His ascension to heaven, and government of the world*. Mark xvi. 19. Luke xxiv. 51-53. Acts i. 1-11. Ps. cx. 1. Heb. i. 1-3. 1 Pet. iii. 22. 1 Cor. xv. 24-27. — Mat. xxviii. 18-20. John xiv. 1-6. Eph. iv. 7-10. Heb. ix. 24, and vii. 25. 1 John i. 1, 2. Heb. iv. 14-16, and x. 19-23. Phil. ii. 9-13. Heb. xii. 1-4. Eph. i. 15-23. Rom. viii. 28-39.

7. *His second advent, or return to judge the world*. Mat. xxvi. 64, and xxv. 31-46. Acts i. 11, and x. 42. — John v. 28-29. Rev. i. 7, and xi. 15-19.

320. *State more particularly the several points implied in this statement of Luther.*

It implies, that we have a depraved nature; that we are transgressors of the law of God; that we cannot, by our mere natural powers, obey his law; that we are under sentence of condemnation on account of our transgressions; that we are by nature the enemies of God; that we are helpless, or unable to deliver ourselves from this ruined condition; and that we are even ignorant of our condition and contented in it, without divine teaching.

321. *You say, you have a depraved nature: how did you become depraved?*

"I inherited my depraved nature from Adam, the first man."

John iii. 6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Rom. v. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

322. *But we have learned at Question 257, that God created Adam and Eve in his own image: how did they become depraved?*

The devil seduced them to disobedience to God: and thus they fell from God, and became depraved.

2 Cor. xi. 3. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

Rev. xii. 9. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Gen. ii. 15. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

16. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat;

17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

Gen. iii. 1-19.

323. *How did the devil seduce them, so that they fell from God?*

The devil persuaded Eve to believe that they would not die, if they would eat of the forbidden tree. He thus taught her that God did not tell them the truth, and that he was not worthy of being believed. Again, he persuaded her to believe

NOTE.—Q. 320. The proof texts for these topics are given at the end of the note on Q. 326.

NOTE.—Q. 323. The subtilty of Satan, in seducing Eve, consisted, *first*, in mixing up truth with falsehood. The falsehood was—"ye shall not surely die"; the truth was—"for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." It consisted, *secondly*, in so presenting the truth, that its true meaning was not understood; for Eve supposed that the opening of their eyes, and their becoming like gods in knowing both good and evil, would be to them a great blessing, whereas it proved to be the greatest curse. It consisted, *in the third place*, in awakening doubts concerning the truthfulness and goodness of God; and, *finally*, also, in seducing her to unlawfully gratify her appetites and desires.

that God stood in the way of their progress toward perfection and happiness. He thus taught her, also, that God's profession of goodness to them, should not be trusted. Eve believed the devil, and doubted God's truthfulness and goodness. Sinful desires were also awakened in her—namely, the lust of the flesh, the lust of the eyes, and the pride of life, (Gen. iii. 6)—and under the influence of this state of mind, she obeyed the devil, and disobeyed God, by eating of the forbidden fruit. Then Eve gave of the fruit to her husband, and he also ate of it. Thus they fell from God, and became obedient to the devil.

Gen. iii. 1-7.

324. *What, then, was the nature of Adam's fall?*

"The fall of Adam consisted in this, that he alienated his heart from God to the devil."

1 Pet. ii. 9. But ye *are* a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10. Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

Col. i. 12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14. In whom we have redemption through his blood, *even* the forgiveness of sins:

Acts xxvi. 12-18.

325. *What is this natural depravity called which we inherited from Adam?*

It is called original sin.

326. *"What is original sin?"*

"It is the inbred depravity of our nature which renders us incapable of doing good, and inclined to every species of evil."

John iii. 6. Q. 32.

Rom. iii. 9. What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

NOTE.—Q. 326. Natural depravity, according to this definition, has two elements—a *privitive* one (one that deprives us of a good quality), and a *positive* one (one that communicates to us a bad quality). The former "renders us incapable of doing good;" the latter "inclines us to every species of evil."

Another definition of the original sin is, "a propensity to things forbidden by the law of God, and an aversion to his will."—(*Luth. Sm. Cat.* p. 42.)

This "propensity to things forbidden by the law of God," is, again, the positive element of natural depravity; and this "aversion to his will," is its privitive element.

The Augsburg Confession teaches, "that, since the fall of Adam, all men who are naturally engendered are born with sin, that is, without the fear of God, or confidence toward Him, and with sinful propensities."

Here, again, we have the privitive element, in being "without the fear of God or confidence toward Him," and, also, the positive element, in having "sinful propensities."

In these three definitions, the privitive and positive elements respectively

10. As it is written, There is none righteous, no not one:
11. There is none that understandeth, there is none that seeketh after God.
12. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.
13. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:
14. Whose mouth is full of cursing and bitterness:
15. Their feet are swift to shed blood:
16. Destruction and misery are in their ways:
17. And the way of peace have they not known.
18. There is no fear of God before their eyes.

327. *Is this depravity universal?*

Yes—as it is inherited from our first parents, it has come upon all men.

John iii. 6. Rom. v. 12. Q. 321.

328. *Does it extend to the whole nature of man?*

Yes—it extends to all our powers.

Eph. i. 15-19.

Col. iii. 10. And have put on the new man, which is renewed in knowledge after the image of him that created him:

Jer. xvii. 9. The heart is deceitful above all things, and desperately wicked: who can know it?

Mat. xxiii. 37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

John v. 38. And ye have not his word abiding in you; for whom he hath sent, him ye believe not.

39. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40. And ye will not come to me, that ye might have life.

Tit. i. 15. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

Rom. i. 21-32. Q. 182, note.

329. *Does not this natural depravity also lead to the commission of actual sin?*

Yes—in consequence of it, all men have become actual sinners.

agree with each other: "incapable of doing good," "an aversion to the will of God," and "without the fear of God or confidence toward Him," all agree; "inclined to every species of evil," "a propensity to things forbidden by the law of God," and "with sinful propensities," also agree.

The natural man is incapable of doing good, because he has an aversion to the will of God, and this finds its source in a cause farther back, namely, because he is without the fear of God or confidence toward Him. Again, he is inclined to every species of evil, or has a propensity to things forbidden by the law of God, because he is born with sinful propensities.

Natural depravity, therefore, includes what we have already learned at Q. 320—that we cannot, by our mere natural powers, obey the law of God; that we are by nature the enemies of God; that we are helpless, or unable to deliver ourselves from this ruined condition, and that we are even ignorant of our condition, and contented in it, without divine teaching.

On these points, see the following texts: Rom. v. 6, and viii. 7-9. Jam. iv. 4. 1 John ii. 15, 16. Rom. v. 10. Col. i. 20-22. Jer. xlii. 23. Eph. ii. 1-5. Rom. vii. 12-25. Acts xxvi. 12-18. 1 Cor. ii. 14. Rev. iii. 17.

Q. 328. The following texts also prove the same truth: Gen. vi. 5-7, and viii. 21. Mat. xv. 19. Jam. i. 13-15. Eph. ii. 1-5.

Ps. xiv. 1. The fool has said in his heart, *There is no God. They are corrupt, they have done abominable works, there is none that doeth good.*

2. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

3. They are all gone aside, they are all together become filthy: *there is none that doeth good, no, not one.*

Ecc. vii. 20. Q. 194. Rom. iii. 9-18. Q. 326. Rom. iii. 23. Q. 194. Job xv. 14-16.

330. *What texts expressly teach that all men are under sentence of condemnation?*

Deut. xxvii. 26. Q. 84. Gal. iii. 10. Q. 83. Rom. iii. 19, 20. Q. 193.

331. *"Who interfered in our behalf, that we should not be eternally lost?"*

"God graciously extended His mercy to us, and to all men."

Jer. xxxi. 1. At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.

2. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; *even Israel, when I went to cause him to rest.*

3. The Lord hath appeared of old unto me, *saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee.*

1 Tim. ii. 1. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3. For this is good and acceptable in the sight of God our Saviour;

4. Who will have all men to be saved, and to come unto the knowledge of the truth.

5. For *there is one God, and one mediator between God and men, the man Christ Jesus;*

6. Who gave himself a ransom for all, to be testified in due time.

John iii. 14. And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up:

15. That whosoever believeth in him should not perish, but have eternal life.

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

332. *"When did God determine to have fallen mankind redeemed?"*

"God determined in eternity to have all mankind redeemed, and to bestow salvation on believers."

Eph. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved:

7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

John iii. 14-16. Q. 331. 1 Pet. i. 18-20.

NOTE.—Q. 231. Before this question is discussed, the following points might be repeated, viz.: We have already learned our lost condition as sinners, from the ten commandments, and also, from the attributes of God; and now we have again learned the same truth from express declarations of the Bible. We have learned, moreover, that we all deserve, on account of our sins, temporal death and eternal damnation; and, finally, that we need still not necessarily be lost, but can obtain the lost salvation again. (See Qs. 90, 191, 192, 193, 194, 195, and Note at Q. 287.)

333. "*When did God promise a Redeemer?*"

"Immediately after the fall, God promised to give us a Redeemer."

Gen. iii. 15.

1 John i. 8. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Rom. xvi. 20. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

Rev. xii. 7. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8. And prevailed not; neither was their place found any more in heaven.

9. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

334. "*When did God give us His Son as a Redeemer?*"

"God gave us his Son as our Redeemer, when the Son of God became man."

Luke ii. 8. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest, and on earth peace, good will toward men.

Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

5. To redeem them that were under the law, that we might receive the adoption of sons.

335. *How does Luther, in his explanation of the second article of the Creed, describe this work of Christ for us?*

In the words: "Who hath redeemed, purchased, and delivered me, a poor, forlorn, condemned person, from sin, from death, and from the power of the devil."

Gal. 3. 13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Acts. xx. 28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Rom. vii. 24. Oh wretched man that I am! who shall deliver me from the body of this death?

25. I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

336. *How did Christ thus redeem, purchase, and deliver us?*

"Not with gold and silver, but with his holy, precious blood, and with his innocent sufferings and death."

Isa. liii. 4. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

6. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

1 Pet. i. 18. Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

19. But with the precious blood of Christ, *as of* a lamb without blemish and without spot.

337. *Does this work of Christ for us, produce reconciliation between God and man?*

Yes—Christ has made full satisfaction to God for our sins, so that we can now be restored to the favor of God, and obtain eternal life through Jesus Christ.

Isa. liii. 4-6. Q. 336.

2 Cor. v. 17. Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

18. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19. To wit, that God *was* in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

Rom. v. 8. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9. Much more then, being now justified by his blood, we shall be saved from wrath through him.

10. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.

Col. i. 19. For it pleased *the Father* that in him should all fulness dwell;

20. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21. And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled

22. In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight:

23. If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;

338. *For what purpose, does Luther say, that Christ thus redeemed, purchased, and delivered us?*

“In order that I might be His, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and happiness.”

1 Pet. 2. 21. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22. Who did no sin, neither was guile found in his mouth:

23. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

24. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Rom. xiv. 7. For none of us liveth to himself, and no man dieth to himself.

8. For whether we live, we live unto the LORD; and whether we die, we die unto the LORD: whether we live therefore, or die, we are the LORD's.

9. For to this end Christ both died, and rose, and revived, that he might be LORD both of the dead and living.

1 Cor. vi. 19. What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

20. For ye are bought with a price: therefore glorify God in your body and your spirit, which are God's.

2 Cor. v. 14. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

John xiv. 1. Let not your heart be troubled: ye believe in God, believe also in me.

2. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Also, Rev. vii. 9-17, and chap. xxi., and xxii. 1-5.

339. "*Whom did Christ redeem?*"

"Christ redeemed all men."

Heb. ii. 9. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

1 Tim. ii. 5. For there is one God, and one mediator between God and men, the man Christ Jesus;

6. Who gave himself a ransom for all, to be testified in due time.

1 John ii. 1. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

340. *What assurance does Luther present, that Christ will certainly bestow all these great blessings upon us?*

He expresses this assurance in the words, "even as he is risen from the dead, and now lives, and reigns to all eternity. This is most certainly true."

341. *How does the resurrection of Christ give us this assurance?*

The resurrection of Christ, is to us an assurance, both of our resurrection, and, also, of that full and eternal salvation which he purchased for us, and which he promised to bestow upon us.

1 Cor. xv. 19-58.

1 Pet. i. 3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

342. *How does Christ's living and reigning to all eternity, also give us the same assurance?*

It gives us this assurance, because Christ, as the King

eternal, has almighty power to save us from all our enemies, and bestow the purchased salvation upon us.

Mat. xxvii. 18-20. Q. 331.

Ps. cx. 1. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

1 Cor. xv. 24. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

25. For he must reign, till he hath put all enemies under his feet.

26. The last enemy that shall be destroyed is death.

Heb. vii. 22. By so much was Jesus made a surety of a better testament.

23. And they truly were many priests, because they were not suffered to continue by reason of death:

24. But this man, because he continueth ever, hath an unchangeable priesthood.

25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

John xiv. 1-3. Q. 332.

343. *What offices are ascribed to Christ, as our Redeemer and Saviour?*

The offices of Prophet, Priest, and King.

Deut. xviii. 15. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken;

16. According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.

17. And the Lord said unto me, They have well spoken that which they have spoken.

18. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

John vi. 14. Then those men, when they had seen the miracle that Jesus did, said, This is of truth that Prophet that should come into the world.

Luke xxiv. 13-19.

Ps. cx. 4. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

Heb. v. 5. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.

6. As he saith also in another place, Thou art a priest for ever after the order of Melchizedek.

1 John ii. 1. Q. 339. Heb. vii. 24, 25. Q. 342.

Heb. iv. 14. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

15. For we have not a high priest which cannot be touched with the feeling

NOTE.—Q. 343. These three offices were held in the Jewish dispensation—they had their prophets, priests, and kings. These several officers were set apart to their work, by being anointed with oil, and they were all typical of Christ, the Anointed of God. 1 Kgs. xix. 13-16. Ps. xlv. 6, 7. Isa. lxi. 1-3. Luke iv. 16-21. Ps. ii. 1-3. Acts. iv. 24-28. Exod. xxviii. 40, 41. Lev. xvi. 32. 1 Sam. ix. 15-17, 27, and x. 1, and xvi. 1-13.

Christ as our Prophet, is the light of the world, and has fully made known to us the character and will of God, and especially, the plan of salvation. John viii. 12, and xiv. 6, and xv. 15, and i. 18.

As our Priest, he has, by the one sacrifice of himself upon the cross, procured eternal redemption for us; and he also continually intercedes for us at the right hand of the Father. Heb. ix. 1-23. 1 John ii. 1, 2. Heb. vii. 24, 25.

As our King, he is the Head of the Church, and exercises his almighty power, and his infinite wisdom, to defend his people against all their enemies, and to bring them finally into the full and eternal enjoyment of his purchased salvation. John xviii. 36, 37. Eph. v. 23. Ps. ii. 6-12. Eph. i. 15-23. Rev. xi. 15.

of our infirmities; but was in all points tempted like as we are, yet without sin.

16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Luke i. 30. And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS.

32. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David:

33. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Rev. xi. 15. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

Ps. ii. 6. Yet have I set my King upon my holy hill of Zion.

7. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

8. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10. Be wise not therefore, O ye kings: be instructed, ye judges of the earth.

11. Serve the LORD with fear, and rejoice with trembling.

12. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are they that put their trust in him.

344. *Can you show from 1 Cor. i. 30, that God appointed Christ to exercise all these offices for us?*

1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

345. *Which of these offices are implied in this article of the Creed, and in its explanation?*

The priestly and the kingly offices.

346. *Give the language in which each of these offices is implied.*

347. *What are the two natures of Christ, which make it possible for him to be our Redeemer?*

Christ has a divine nature, and also, a human nature: that is—he is true God, and also, true man.

Luther expresses it thus: "I believe that Jesus Christ, true God begotten by the Father from eternity, and also true man born of the Virgin Mary," etc.

348. *How do you prove that Jesus Christ is true God?*

By showing that there are ascribed to Him divine names and titles,^a divine attributes,^b divine works,^c and divine worship.^d

^aJohn i. 1, 2, 14. See below, and Q. 311.

^bJohn xx. 28. And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

NOTE.—Q. 347. The two natures of Christ are also designated, the *divine* and *humanity* of Christ. The term, *divinity* is often used for his *divine*, but it does not properly express the doctrine, that Christ is *true God*.

27. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.

28. And Thomas answered and said unto him, My Lord and my God.

29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

Rom. ix. 5. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen.

1 John v. 20. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

John i. 15. John bare witness of him, and cried, saying, This was he of whom I spake. He that cometh after me is preferred before me; for he was before me.

John viii. 57. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

John i. 1, 2. (See below.)

John xvii. 5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

24. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

Isa. xlii. 6. Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God.

Mic. v. 2. But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Rev. xxii. 12. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

13. I am Alpha and Omega, the beginning and the end, the first and the last.

Heb. i. 1-3. Q. 316.

John i. 1. In the beginning was the Word, and the Word was with God, and the Word was God.

2. The same was in the beginning with God.

3. All things were made by him; and without him was not any thing made that was made.

1 Pet. i. 18-21. Q. 336.

John xiv. 13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask any thing in my name, I will do it.

Phil. ii. 9-11. Q. 316.

Heb. i. 6. And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

1 Cor. i. Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

3. Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

Acts vii. 59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

60. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

NOTE.—Q. 348. *Also, Rev. xvii. 14, and xix. 13-16.

†For other attributes, see Mat. xxviii. 18. Phil. iii. 21. Rev. i. 8. John ii. 24, 25, and vi. 64. Acts i. 21-24. 1 Cor. iv. 4, 5. Rev. ii. 23. John xvi. 30, and xxi. 17. Mat. xviii. 20, and xxviii. 20. Heb. i. 10-12 and xiii. 8.

‡See also, Col. i. 12-22. Acts iv. 10-12. John v. 25-28. 2 Cor. v. 10. Mat. xvi. 27, and xxv. 31-46.

§Also, Acts ix. 19-22. Rev. v. 8-14, and vii. 9-17.

349. *How do you prove that Jesus Christ was also true man?*

By the fact that he was born of the Virgin Mary, and that he grew up through the several stages of human life from infancy to manhood; and also from his temptations, sufferings, death and burial.

1 Tim. iii. 16. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

John i. 14. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

Rom. i. 1. Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

2. Which he had promised afore by his prophets in the holy Scriptures,

3. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4. And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.

Heb. ii. 14-18. Phil. ii. 6-11. Q. 316.

350. *"Why was it necessary that Christ should become man?"*

"It was necessary, in order that He, by submitting to sufferings and death, could redeem us."

Heb. ii. 14-18.

351. *"Why was it necessary that Christ should also be true God?"*

It was necessary, "in order that His redemption might have the efficacy to produce reconciliation with God."

Ps. xlix. 6. They that trust in their wealth, and boast themselves in the multitude of their riches;

7. None of them can by any means redeem his brother, nor give to God a ransom for him:

8. (For the redemption of their soul is precious, and it ceaseth for ever):

9. That he should still live for ever, and not see corruption.

15. But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

Acts xx. 28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Rom. v. 10. Q. 337.

352. *In view of all that Christ has done for us, what relation does He bear to us?*

He "is my Lord."

John xiii. 12. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13. Ye call me Master and Lord: and ye say well; for so I am.

14. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15. For I have given you an example, that ye should do as I have done to you.

16. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

NOTE.—Q. 349. See the passages indicated in the note under Q. 316, at l. 2 & 3.

17. If ye know these things, happy are ye if ye do them.
 Phil. iii. 8. Yea, doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ.
 Phil. ii. 5-11. Q. 346.

353. *What duties do we owe Christ as our Lord and Redeemer?*

We ought to come to Him, as helpless sinners, by true faith; we ought to submit our will to his; and we ought to learn of Him; and this must include entire consecration to God, so that we will live for Christ who gave Himself for us.

Mat. xi. 28. Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30. For my yoke is easy, and my burden is light.

John xiii. 12-17. Q. 352.

Rom. xii. 1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which* is your reasonable service.

2 Cor. v. 14, 15. Q. 61.

354. *Have you thus received Christ, and consecrated yourself to His service?*

THE THIRD ARTICLE.

355. *"Of what does the third article of the Creed treat?"*

"Of our sanctification."

356. *"Rehearse it."*

"I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen."

357. *To whom is this article ascribed?*

To the Holy Ghost, the third person of the Trinity.

358. *"What do you profess to believe in this article?"*

"I believe, that I cannot merely by my own reason or other natural powers, believe in, or come to, Jesus Christ my Lord; but that the Holy Spirit hath called me by the Gospel, enlightened me by His gifts, and sanctified and preserved me in the true faith, in like manner as He calls, gathers, enlightens and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ, by the true faith; in which Christian Church, He daily and richly forgives me, and all other believers, all our sins; and will, at the last day, raise up me, and all the dead, and will grant unto me, and all that believe in Jesus Christ, everlasting life. This is most certainly true."

359. *What topics are embraced in this article?*

The Holy Ghost, the Church, the Forgiveness of Sins, the Resurrection of the Body, and Everlasting Life."

360. *This article treats of our sanctification: Whose office is it to sanctify us?*

Our sanctification is the office and work of the Holy Spirit.

1 Cor. vi. 11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.

Rom. xv. 13. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16. That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

2 Thes. ii. 13. Q. 384.

361. *Is sanctification the only work of the Holy Spirit?*

No—sanctification implies other operations of the Holy Spirit.

362. *What is included in the entire office and work of the Holy Spirit?*

Calling, illumination, sanctification, and preservation in union with Jesus Christ, through faith.

Acts ii. 37. Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Rev. xxii. 17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Heb. iii. 7. Wherefore as the Holy Ghost saith, To day if ye will hear his voice,

8. Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9. When your fathers tempted me, proved me, and saw my works forty years.

John xvi. 7-15.

1 Thes. i. 4. Knowing, brethren beloved, your election of God.

5. For our gospel came not unto you in word only but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of man we were among you for your sake.

6. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.

1 Cor. ii. 3. And I was with you in weakness, and in fear, and in much trembling.

4. And my speech and my preaching ~~was~~ not with enticing words of man's wisdom, but in demonstration of the spirit and of power:

5. That your faith should not stand in the wisdom of man, but in the power of God.

2 Thes. ii. 13. Q. 384:

Rom. xv. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

1 Pet. i. 3-5. Q. 341.

363. *How does Luther state this in his explanation of the Creed?*

"The Holy Spirit hath called me by the Gospel, enlightened me by his gifts, and sanctified and preserved me in the true faith, in like manner as he calls, gathers, enlightens, and sanctifies, the whole Christian Church on earth, and preserves it in union with Jesus Christ, by the true faith."

364. *In what does the call of the Holy Ghost consist?*

It is the divine invitation which is given to us, mainly through the word of God, to turn from our sins and be saved.

Rev. iii. 20. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me

Rev. xxii. 17. Q. 382.

2 Thes. ii. 13. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14. Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

365. *What do you understand by illumination?*

The illumination of the Holy Ghost consists in enlightening our understanding, also through the medium of the word of God, so that we are made sensible of our lost condition as sinners, are brought to see our need of a Saviour, and become willing to accept of Christ by faith.

John xvi. 7-15. 2 Pet. i. 1-4. Q. 386.

2 Cor. iv. 3. But if our gospel be hid, it is hid to them that are lost.

4. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6. For God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Eph. i. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12. That we should be to the praise of his glory, who first trusted in Christ.

13. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise.

366. *What is meant by our sanctification?*

It is a progressive growth in grace, or in the divine life; and it is wrought in the soul, by the Holy Spirit, through the means of grace.

2 Pet. iii. 17. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

18. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

Eph. iv. 22. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23. And be renewed in the spirit of your mind;

24. And that ye put on the new man, which after God is created in righteousness and true holiness.

2 Cor. vii. 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Mat. v. 43. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you;

45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46. For if ye love them which love you, what reward have ye? do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

1 Thes. v. 22. Abstain from all appearance of evil.

23. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24. Faithful is he that calleth you, who also will do it.

2 Pet. i. 1. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2. Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Eph. v. 25-27.

1 John iii. 1. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3. And every man that hath this hope in him purifieth himself, even as he is pure.

Acts xv. 6. And the apostles and elders came together for to consider of this matter.

7. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

9. And put no difference between us and them, purifying their hearts by faith.

2 Thes. ii. 13. Q. 364.

John xvii. 17. Sanctify them through thy truth: thy word is truth.

367. *What do you mean, when you say, that the Holy Ghost preserves us in union with Jesus Christ, through faith?*

I mean, that the Holy Ghost, in connection with our illumination and sanctification, unites us so closely with Christ, that we are kept by the power of God through faith unto salvation.

Jude i. 24. Now unto him that is able to keep you from falling, and to present you faultless before his glory with exceeding joy,

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25. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

1 Pet. i. 3-5. Q. 341. 1 Thes. v. 23, 24. Q. 366.

John xv. 5. I am the vine, ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8. Herein is my Father glorified, that ye bare much fruit; so shall ye be my disciples.

9. As the Father hath loved me, so have I loved you: continue ye in my love.

10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

368. Who is the Holy Ghost, whose office it is to call, enlighten, sanctify, and preserve us in union with Jesus Christ?

The third person of the Godhead, or of the Holy Trinity.

Mat. xxviii. 19. Q. 231.

369. How do you prove that the Holy Spirit is God?

By showing that there are ascribed to Him, divine names, divine attributes, divine works, and divine worship.

Acts v. 1. But a certain man named Ananias, with Sapphira his wife, sold a possession,

2. And kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

3. But Peter said, Ananias why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4. While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

Heb. ix. 13. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.

Ps. cxxxix. 7-10. Q. 287.

1 Cor. ii. 9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

Job xxxiii. 4. The Spirit of God hath made me, and the breath of the Almighty hath given me life.

Ps. civ. 29. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

30. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

John iii. 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Mat. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

370. Where does the Holy Spirit dwell, and perform his work of

calling, enlightening, sanctifying and preserving us in union with Jesus Christ?

In the Christian Church.

John xiv. 16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17. *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

1 Cor. iii. 16, 17. 1 Cor. vi. 19. Q. 165. Acts xx. 28. Q. 335.

Rom. viii. 9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Gal. v. 22-23.

371. *What is the popular meaning of the word Church?*

It signifies, first, a building set apart for the worship of God; and, secondly, also, a denomination of Christians: as the Lutheran Church, the Presbyterian Church.

372. *What is its Scripture signification?*

First, a congregation of God's people, who meet for religious worship; and, secondly, the whole body of Christian believers.^b

^aActs vii. 37. This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us:

Rom. xvi. 3. Greet Priscilla and Aquila, my helpers in Christ Jesus:

4. Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles

5. Likewise greet the church that is in their house. Salute my well beloved Epenetus, who is the first fruits of Achaia unto Christ.

1 Cor. xvi. 19. The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

Col. iv. 15. Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

^bActs xx. 28. Q. 335.

Col. i. 18. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

1 Cor. xii. 27. Now ye are the body of Christ, and members in particular.

28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

373. *In which of these significations is it used in the Creed?*

To designate the whole body of Christian believers.

374. *How is this expressed in the Creed?*

By the word, *Catholic*, which means, *universal*.

375. *How, then, do you understand the term, "the Catholic Church?"*

The whole body of those in every land, who believe in Christ, and profess His religion, and amongst whom the

Gospel is preached in its purity, and the holy sacraments are administered according to the Gospel.

Isa. xlix. 5. And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

6. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7. Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee.

Isa. lvi. 3-8.

John x. 14. I am the good shepherd, and know my sheep, and am known of mine.

15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Gal. iii. 1-29.

376. *How does the Creed characterize this universal Church?*

As "holy."

377. *What are the two significations of the word, holy?*

(1.) Set apart from common to sacred purposes; and

(2.) Moral purity, or freedom from sin.

(For proof texts, see Q. 95.)

378. *How do these significations apply to the Church?*

(1.) Christ gave Himself for the Church, that He might sanctify and cleanse it, and that it should be holy and without blemish.*

(2.) Its members are called with a holy calling, and consecrated to God, and must, therefore, lead holy lives.*

*Eph. v. 25-27.

*2 Tim. i. 8. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God:

9. Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

Ps. iv. 3. But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him.

Rom. xii. 1. Q. 42.

2 Tim. ii. 19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

1 John iii. 3. And every man that hath his hope in him purifieth himself even as he is pure.

379. *What are the essential attributes of the Church?*

NOTE.—Q. 379. That the Church is *one*, is implied in the phraseology—"The Holy Catholic Church."

As already seen, the Creed enumerates two: namely, *holy* and *catholic*; but it also implies that the Church is *one*.

380. *Can the Church be destroyed?*

No; for even the gates of hell shall not prevail against it. (This is called another of its attributes.)

Mat. xvi. 16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed & unto thee, but my Father which is in heaven.

18. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

381. *How, then, may we designate these four attributes of the Church?*

Its unity, purity, universality, and perpetuity.⁴

John xvii. 20. Neither pray I for these alone, but for them also which shall believe on me through their word;

21. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22. And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Eph. iv. 4-6. Eph. ii. 11-22.

Ps. xciii. 5. Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever.

1 Cor. iii. 16, 17. Eph. v. 25-27.

Mat. xxiv. 14. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Mat. xxviii. 19, 20. (Q. 231.)

Rom. xi. 25. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.

Rev. vii. 9-17.

Mat. xvi. 16-18. Q. 380.

382. *How does the Creed designate this one, holy, universal Church?*

"The communion of saints"

383. *Why has the Church the designation of saints?*

The term, *saints*, refers to the members of the Church, and it has the same two meanings as the word *holy*. The members of the Church are called saints, for the same reasons that the Church is called holy. (See Q. 378.)

Rom. i. 7. To all that be in Rome, beloved of God, called to be saints: Grace to you, and peace, from God our Father and the Lord Jesus Christ.

1 Cor. i. 1. Paul called to be an apostle of Jesus Christ through the will of God, and Sostrhenes our brother;

2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

3. Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

2 Cor. i. 1. Paul, an apostle of Jesus Christ by the will of God and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia;

2. Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

Eph. i. 1. Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2. Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

Phil. i. 1. Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

2. Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

Col. i. 1. Paul, an apostle of Jesus Christ, by the will of God, and Timotheus our brother.

2. To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

384. *Why is the Church called "the Communion of Saints?"*

Because the members are one body under Christ, their only Lord and Head; because, as such, they all participate in confessing the same Gospel or faith, in receiving and observing the same divinely instituted ordinances, in being renovated, sanctified and governed by the same Spirit, and in the enjoyment of the same hopes; and, finally, also, because they are required to love one another, to live in peace, and to employ their gifts for their mutual edification.

Eph. i. 22. And hath put all things under his feet, and gave him to be the head over all things to the church.

23. Which is his body, the fulness of him that filleth all in all.

Eph. v. 25-27. 1 Cor. xii. 1-11. Eph. iv. 1-16.

What is the mission of the Church?

The edification of her own members, and the conversion of the whole world to Christ.

Eph. iv. 11-16.

1 Cor. xiv. 12. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

26. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

Mat. xxviii. 18-20. Mark xvi. 15, 16. Q. 231.

386. *By what means must the Church fulfill her mission?*

The divinely appointed means are, the holy living, and active labors of her ministers and lay-members.

1 Tim. iii. 14. These things write I unto thee, hoping to come unto thee shortly:

15. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

1 Thes. i. 1-10.

1 Pet. ii. 12. Having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of visitation.

NOTE.—Q. 386. In these labors are included, the preservation of the pure faith of the Gospel, and of the sacraments of the Church, and their dissemination throughout the world.

Phil. ii. 14. Do all things without murmurings and disputings:

15. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16. Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

Mat. v. 13. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14. Ye are the light of the world. A city that is set on a hill cannot be hid.

15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Mat. xxviii. 18-20. Mark xvi. 15, 16. Q. 231.

387. *What is meant by the Church militant?*

The Church on earth, viewed in regard to her conflicts with the world, the flesh, and the devil; and which will continue until the second coming of Christ.

John xv. 19. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21. But all these things will they do unto you for my name's sake, because they know not him that sent me.

John xvi. 33. These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer: I have overcome the world.

Mat. x. 16-22.

2 Tim. iii. 10. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11. Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

12. Yea, and all that will live godly in Christ Jesus shall suffer persecution.

1 Tim. vi. 11. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

13. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Eph. vi. 10-20.

2 Tim. iv. 5. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6. For I am now ready to be offered, and the time of my departure is at hand.

7. I have fought a good fight, I have finished *my* course, I have kept the faith:

8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Rev. vii. 13, 14.

388. *What is meant by the Church triumphant?*

The redeemed saints in the kingdom of glory in heaven, released from all their trials and conflicts; which will be perfect after their resurrection and glorification at the last day.

John xvii. 24. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

John xvii. 1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

1 Cor. xv. 42-58. Rev. xxi. and xxii. Rev. vii. 9-17.

389. *Is external communion with the Church sufficient to the attainment of salvation?*

No: we must become living members of the body of Christ, by living faith, and regeneration by the Holy Spirit.

Jam. ii. 14-26.

John xv. 1. I am the true vine, and my Father is the husbandman.

2. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3. Now ye are clean through the word which I have spoken unto you

4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

John iii. 1. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born again.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Also, Mat. xxii. 14. Jam. i. 22-25. Mat. vii. 21-29. 2 Tim. iii. 1-8.

390. *What do you understand by the "forgiveness of sins?"*

The removal of the condemnation or punishment which our sins deserve.

It is, therefore, the restoration of the sinner to the favor of God, and the bestowment upon him of eternal salvation.

Isa. i. 18.

Ps ciii. 1. Bless the Lord, O my soul: and all that is within me, bless his holy name.

2. Bless the Lord, O my soul, and forget not all his benefits:

3. Who forgiveth all thine iniquities; who healeth all thy diseases.

John iii. 14-16.

Rom. viii. 1. *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

391. *What are the most usual modes of expressing the forgiveness of sins in the Scriptures?*

The most common expressions are the following: God reconciling the world unto himself; not imputing to the sinner his sins; covering sins; blotting them out; not remembering them; making them as white as snow, and as wool; justifying the sinner; imputing to him righteousness without works; and counting his faith to him for righteousness.

3 Cor. v. 18. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Ps. xxxii. 1. Blessed is he whose transgressions is forgiven, whose sin is covered.

2. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

Isa. xliii. 25. I, even I, am he that blotted out thy transgressions for mine own sake, and will not remember thy sins.

Jer. xxxi. 33, 34. Q. 231. Isa. i. 18. Rom. iv. 1-8.

392. *How is the forgiveness of sins connected with sanctification?*

Forgiveness must precede sanctification.

1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

393. *What are the last two doctrines of the Creed?*

"The resurrection of the body," and "the life everlasting."

394. *What do you mean by the resurrection of the body?*

The raising of the body from the grave, and its re-union with the soul.

Dan. xii. 1. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

John v. 25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26. For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27. And hath given him authority to execute judgment also, because he is the Son of man.

28. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

John xi. 39-44. Mat. xxviii. 1-10. 1 Cor. xv. 12-28. Acts xxiv. 14. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead.

395. *"Who will raise the dead?"*

"Christ will, at the last day, awaken all the dead."

Job xix. 25. For I know *that* my Redeemer liveth, and *that* he shall stand at the latter day upon the earth:

26. And *though* after my skin worms destroy this body, yet in my flesh shall I see God:

27. Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.

Dan. xii. 2. Q. 394. John v. 25-29. Q. 394.

John xi. 23. Jesus saith unto her, Thy brother shall rise again.

24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26. And whosoever liveth, and believeth in me, shall never die. Believest thou this?

396. *How can our bodies after they have moldered to dust, be raised again?*

The same almighty power that at first created man of the dust of the ground, can again raise him from the dust.

1 Cor. xv. 35-44.

Mat. xix. 26. But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

397. *What will be the nature of the resurrection-body of believers?*

The resurrection-body of believers will be spiritual, immortal, incorruptible, and like the glorious body of Jesus Christ.

1 Cor. xv. 42-54.

Phil. iii. 20. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working wherewith he is able even to subdue all things unto himself.

Dan. xii. 1-3. Q. 394. 1 John iii. 2. Q. 393.

398. *What is the condition of the soul of the believer between death and the resurrection?*

It is with Christ in heaven, in a state of conscious and blessed enjoyment, and actively engaged in His service.

Luke xxiii. 39. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us.

40. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

NOTES.—Q. 395. These texts prove not only that all men will rise again, but also that those who have done good, shall come forth to the resurrection of life, and those that have done evil, to the resurrection of damnation; or, some to everlasting life, and some to shame and everlasting contempt. Q. 397. The resurrection-body of the wicked shall be "an abhorring to all flesh"; and re-united with their souls, they shall be objects of "shame and everlasting contempt."

Isa. lxxvi. 24. Dan. xii. 2. Q. 394.

Luke xvi. 22. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried:

23. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.

25. But Abraham said, Son, remember that thou in thy life-time receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that *would come* from thence.

Phil. i. 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

Rev. xix. 9. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10. And I fell at his feet to worship him. And he said unto me, See *thou* do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Rev. xxii. 8, 9.

399. *What important event will take place in connexion with the resurrection?*

The general judgment at the last day.

John v. 28, 29. (Q. 394.)

400. *Who will be our Judge?*

Jesus Christ, the Son of God.

John v. 19. Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21. For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

22. For the Father judgeth no man; but hath committed all judgment unto the Son:

23. That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father, which hath sent him.

Acts xvii. 29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30. And the times of this ignorance God winked at; but now commandeth all men every where to repent;

31. Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

401. *Who will be judged?*

All mankind, and also angels; and from this judgment none can escape.

Acts xvii. 30, 31. Q. 400.

2 Cor. v. 10. For we must all appear before the judgment-seat of Christ;

NOTE.—Q. 400. This we have already confessed in the second article of the Creed. (See note to Q. 316, at 7.)

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that every one may receive the things *done in his body*, according to that he hath done, whether *it be good or bad*.

Mat. xxv. 31, 32. Jude 6. Q. 273.

402. *What will be some of the most important circumstances of the judgment?*

The Judge will appear in the clouds of heaven, accompanied with thousands of saints and angels, surrounded by flaming fire; he will then be seated on His throne, and all nations will be gathered before him.

Again: the books of judgment will be opened; faithful witnesses will be summoned; every case will be impartially decided, the final sentence will be pronounced; and eternal separations will take place.

Mat. xxiv. 29-31. Rev. i. 7. Zech. xiv. 5. Jude 14, 15. 1 Thes. iv. 14-17. 2 Thes. i. 6-10. 2 Pet. iii. 5-7. John v. 28-29. Rev. xx. 11-15. John xii. 46-48. Rom. xiv. 10-12. Mat. xii. 41, 42. 2 Cor. v. 10. Mat. xii. 36, 37. Mat. xiii. 47-50. Mat. xxv. 31-46.

403. *How will the Judge introduce the faithful into everlasting life?*

Mat. xxv. 34.

404. *"How will he sentence the ungodly into eternal damnation?"*

Mat. xxv. 41.

405. *"What else will occur at the last day?"*

"Heaven and earth shall pass away."

Ps. cii. 25-27. Q. 287. j

Isa. li. 6. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

Luke xxi. 33. Heaven and earth shall pass away; but my words shall not pass away.

2 Pet. iii. 10. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Rev. xx. 11.

406. *What do you understand by the term "everlasting life"?*

NOTE.—Q. 402. It was the opinion of Lord Bacon, as stated by Upham in his Mental Philosophy, "that no thoughts are lost, that they continue virtually to exist, and that the soul possesses within itself laws, which, when fully brought into action, will be found capable of producing the prompt and perfect restoration of the collected acts and feelings of its whole past existence."

On this subject he gives the following quotation—

"Lulled in the countless chambers of the brain,
Our thoughts are linked by many a hidden chain
Awake but one, and lo, what myriads rise!
Each stamps its image, as the other flies."

He also represents S. T. Coleridge, as proposing the opinion, "that the clothing of the soul with a celestial, instead of a terrestrial body, would be sufficient to restore the perfect record of its past experiences."

See Upham's Ment. Phil., on "Duration of Memory."

It is the eternal state of the righteous after death and the judgment.

407. *In what will this everlasting life consist?*

In perfect freedom from all sin, and suffering, and want, and death; and, also, in the never-ending enjoyment of uninterrupted communion with God, with the innumerable company of angels, and with the general assembly of the Church of the first born in heaven.

Rev. xxi. 27. 1 Pet. i. 3-5. Q. 341.

2 Pet. iii. 11. *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,*

12. *Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?*

13. *Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*

Rev. vii. 14-17. Rev. xxi. 1-9. Rev. xxii. 1-5.

Matt. xxiv. 46. *Blessed is that servant, whom his lord when he cometh shall find so doing.*

Luke xx. 34. *And Jesus answered and said unto them, The children of this world marry, and are given in marriage:*

35. *But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:*

36. *Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.*

John xvii. 24. *Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*

1 John iii. 2. Q. 368. Heb. xii. 18-24.

408. *What is the employment of the saints in heaven?*

It will consist in searching into the mysteries of the being, perfections, and works of God, especially, into the wonders of redemption; and also, in rendering to God the praise and service of grateful and loving hearts.

1 Cor. xiii. 8. *Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.*

9. *For we know in part, and we prophesy in part.*

10. *But when that which is perfect is come, then that which is in part shall be done away:*

11. *When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.*

12. *For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.*

Rev. vii. 14, 15, and v. 1-14.

409. *What will be the condition of the wicked in eternity?*

They will suffer eternal punishment with the devils in hell.

Mat. xxv. 41, 46. 2 Thes. i. 6-10.

Rev. xiv. 9. *And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,*

10. *The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of his holy angels, and in the presence of the Lamb:*

11. And the smoke of their torment ascendeth up for ever and ever : and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

410. *What are the conditions on which we can secure the salvation which has already been explained, viz. : the pardon of our sins, sanctification, preservation in union with Christ, and everlasting life ?*

The conditions are repentance and faith.

Mark i. 14. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15. And saying, The time is fulfilled, and the kingdom of God is at hand : repent ye, and believe the gospel.

Acts xx. 17. And from Miletus he sent to Ephesus, and called the elders of the church.

18. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons.

19. Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews :

20. And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,

21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Acts ii. 37. Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do ?

38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

411. *Repeat some texts in which faith alone is mentioned as the condition of salvation.*

John iii. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

38. He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life ; but the wrath of God abideth on him.

Acts xvi. 29, 30. Mark xvi. 16. Q. 231.

412. *What is repentance ?*

It is a godly sorrow for sin, and which leads to reformation of life.

2 Cor. vii. 10. For godly sorrow worketh repentance to salvation not to be repented of : but the sorrow of the world worketh death.

11. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge ! In all *things* ye have approved yourselves to be clear in this matter.

413. *In what does reformation of life consist ?*

In renouncing the service of sin and the devil, and consecrating one's self to the service of God.

Mat. iii. 8. Bring forth therefore fruits meet for repentance.

Tit. ii. 9-14. Isa. i. 15-18. Luke xv. 11-24. Acts. xxvi. 15-18.

NOTES.—Q. 410. Give some examples to illustrate what is meant by conditions. (See Todd's Lectures to Children. Sect. II.)

Q. 411. In these texts faith always implies repentance.

414. *How can we obtain such godly sorrow for our sins?*

By studying to know our sins as committed against the goodness of God our heavenly Father; as being a violation of his just and holy law; and as being ruinous in all their tendencies.

Ps. li. Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

2. Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3. For I acknowledge my transgressions: and my sin is ever before me.

4. Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

Luke xv. 11-24.

Rom. ii. 4. Or despisest thou the riches of his goodness and forbearance and longsuffering: not knowing that the goodness of God leadeth thee to repentance?

415. *What is saving faith?*

It is trusting in God, or taking God at his word, and acting consistently with such trust.

John v. 24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

1 Pet. iv. 19. Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

Heb. xi. 1-40.

416. *Does not saving faith in God, also require faith in Christ?*

It does: because God has appointed Jesus Christ to be the only Saviour of sinners. Trusting in God, we must, therefore, also take Christ as our only Saviour.

John xiv. 1-3. Q. 338. John iii. 16. Q. 411.

Acts iv. 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

2 Tim. iii. 15. And that from a child thou has known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

417. *"Is that a genuine faith, when a person, boldly and without sincere repentance, says, "I comfort myself in my dear Lord and Saviour?"*

"No: where there is no sincere repentance, there is also no true faith."

Mat. xxvii. 3-5. Q. 143. Acts ii. 37, 38. Acts xvi. 25-31.

NOTES.—Q. 414. Here it may be remarked that repentance, as just explained, is not a regret, either that our evil ways have brought misfortune upon us, or that we have injured a fellow-man; neither is it a forsaking of sin merely on account of its punishment. Exod. x. 18-20. Mat. xxvii. 3-5.

(See hymn 298, Ch. Book, on repentance).

Q. 415. Acting consistently with trust in God, includes, as seen at Q. 62, a cheerful obedience to his commands, a committing of all our interests to him for time and eternity, and a joyful confiding of ourselves to his guidance, seeking help from him in every time of need, patiently waiting when help is delayed, and an unwavering belief that he will do everything for the best.

(See hymn 357, Ch. Book, on faith.)

418. *When have we a genuine faith in Christ?*

"We have a genuine faith in Christ, when we are alarmed on account of our sins, and are sensible of their greatness, and find our only hope and comfort in Jesus Christ."

Acts ii. 37-47. Acts xvi. 25-34. Phil. iii. 1-9.

419. *How do you understand Mat. xi. 28-29?*

28. Come unto me; all ye that labour and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your soul.

It gives us the conditions on which Jesus promises rest to those who labor and are heavy laden.

420. *What are these conditions?*

- (1) "Come unto me." (2) "Take my yoke upon you."
- (3) "Learn of me."

421. *What do you understand by coming to Jesus?*

I come to Jesus, when by intelligent faith I commit myself to Him for safe-keeping, feeling assured that he is able and willing to save me.

2 Tim. i. 12. For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

422. *What is meant by taking the yoke of Jesus upon us?*

I take the yoke of Jesus upon me, when I surrender my will to be wholly governed by His will.

Mat. xxvi. 38-44. Acts ix. 1-20.

423. *How do we learn of Jesus?*

We learn of Jesus, when we prayerfully study His precepts and example in His word; and when we honestly try to obey the one and follow the other.

John v. 39. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Mat. vii. 21. Not every one that saith unto me, Lord, Lord, shall enter

NOTES.—Q. 418. Here the following texts may be explained: John i. 11, 12; Eph. i. 12, 13, and 2 Tim. i. 12; showing that in the first, *receiving* and *believing* in Christ, go together; in the second, *trusting* and *believing*, and in the third, *committing* and *believing*: therefore, receiving Christ includes faith; trusting in Christ is faith; committing one's self to Christ is faith.

See the following hymns on faith in Christ: 135, 339, 311, 313, Ch. Book.

Q. 419. The rest here promised, is a rest for the soul: and this is a rest mainly from the consequences of sin upon the soul.

Q. 422. How can there be peace and rest in the family, if the husband and father has one will, and the wife and children have a different will? or, again, if the parents have one will, and the children have another will? But how different when the husband and father's will is supreme, and all the other members of the family cheerfully submit to it, and recognize no other? So in the government of God, there can be but one will, if there is to be harmony, peace, and everlasting rest. We must submit to the yoke of Jesus.

into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29. For he taught them as one having authority, and not as the scribes.

Mat. xvi. 24. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

424. *If you comply with these conditions, will not then your rest be sure?*

Yes: if I comply with these conditions, I cannot fail of salvation, for Jesus will be faithful to His promise—He cannot deny himself.

John vi. 37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

425. *How are these conditions of salvation expressed by Luther, in his explanation of the third article of the Creed?*

Believing in Christ, and coming to Him.

426. *In what aspect is Christ presented to us in Heb. vii. 25, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them"?*

As an all-sufficient Saviour, or as able to save to the uttermost all that come to God through Him.

427. *What do you understand by the all-sufficiency of Christ as our Saviour?*

That he meets all the wants of our fallen humanity; namely, that he is able to remove all the obstacles that are in the way of our salvation.

428. *State these obstacles and wants.*

The obstacles are—our spiritual ignorance, our condemnation, our being under the dominion of sin and Satan, and the remaining ills to which man is subject: namely, sickness, suffering, sorrow, death and corruption.

Our wants are—wisdom, righteousness, sanctification, and full redemption.

1 Cor. i. 30. Q. 344.

429. *How do you prove that Jesus Christ meets all these wants?*

This is proved—(1) From his two natures. (2) From his three offices. And (3) From the express declaration of St. Paul, 1 Cor. i. 30.

430. *How does Jesus Christ become our wisdom?*

See the answer at Q. 343, note, at "Christ as our Prophet."

431. *How does he become our righteousness?*

See the answer at Q. 351 and 343, note, at Christ "as our Priest."

432. *How does Christ become our sanctification?*

See the answer at Q. 343, note, at Christ "as our King."

433. *How does He become our redemption?*

See the answer at Q. 394 to 408.

434. *Can you apply to yourself the language of St. Paul, in 2 Tim. i. 12: "For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day"?*

435. *Has the sinner the ability within himself to comply with these conditions of salvation, and thus secure that blessed state of pardon and assurance which has already been explained?*

He has not.

Eph. ii. 8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

John vi. 44. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

436. *How does Luther state this inability in his explanation of the Creed?*

"I believe that I cannot, merely by my own reason or other natural powers, believe in, or come to Jesus Christ, my Lord."

NOTES.—Q. 429. For the first two proofs, see Q. 350, 351 and 343 and note.

Q. 430. It may also be remarked that Christ is the essence of both the Old and the New Testament; and that we can be made wise unto salvation only as we apprehend Christ in them, by faith. 2 Tim. iii. 14, 15.

Q. 431. This righteousness includes, on the part of Christ, the atonement; and on our part, repentance and faith.

Q. 432. This includes on Christ's part, the gift of the Holy Spirit, and the government of the world for the good of his people; and on our part, a faithful use of the means of grace, and an honest and constant effort to yield sincere obedience.

Q. 433. This involves our resurrection, the reunion of the soul with a glorified body, and everlasting citizenship in the eternal kingdom of Jesus Christ.

437. *How do you understand this statement of Luther?*

I understand it thus: That by nature we are so utterly without the fear of God, or confidence toward Him, and so fully under the dominion of sinful and selfish propensities, and of Satan, that, whilst reason and conscience assert God's authority over us, they are, nevertheless, powerless to awaken confidence in Jesus Christ, and produce submission to His will.

438. *How is this inability expressed in the Scriptures?*

(1.) By declaring that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom. viii. 7.)

(2.) By representing the sinner as being "dead in trespasses and sins." Eph. ii. 1: "And you *hath* he quickened, who were dead in trespasses and sins."

(3.) By representing man as having a law in his members at war with the law of his mind, and as bringing him into captivity to the law of sin in his members. Rom. vii. 23: "But I see another law, in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

THE MEANS OF GRACE.

439. *How, then, can we obtain the necessary aid to comply with the conditions of salvation?*

It is offered to us in the Church, by the Holy Spirit, through the means of grace.

Rom. x. 13-17. Q. 199.

440. *How is this expressed by Luther, in his explanation of the third article of the Creed?*

"But that the Holy Spirit hath called me by the Gospel, enlightened me by His gifts, and sanctified and preserved me in the true faith, in like manner as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ, by the true faith."

441. *What do you understand by the means of grace?*

They are the divinely appointed means through which God makes known, offers, and communicates His grace to us.

Acts xxvi. 16-18. Eph. ii. 8, 9. Q. 193.

442. *Can you enumerate these means of grace?*

They are the word of God, and the sacraments; also, the

preaching of the word, reading the Scriptures, prayer, singing psalms and hymns, self-examination, religious education, and special dispensations of Providence.

John v. 39. Q. 232. Mat. xxviii. 19, 20. Q. 231.

Mat. xxvi. 26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28. For this is my blood of the new testament, which is shed for many for the remission of sins.

Mark xvi. 15, 16. Q. 231.

1 Cor. i. 17. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.

Luke xi. 9-13.

Col. iii. 16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

2 Cor. xiii. 5. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

Eph. vi. 4. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Isa. xxvi. 9. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

443. *What is there in all these divine appointments, without which they could not be means of grace?*

The word of God.

Rom. vii. 7. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8. But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

9. For I was alive without the law once: but when the commandment came, sin revived, and I died.

10. And the commandment, which was ordained to life, I found to be unto death.

John viii. 31. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32. And ye shall know the truth, and the truth shall make you free.

Jam. i. 18. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

Ps. cxix. 9. Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

NOTE.—Q. 443. The Lutheran Church regards as means of grace, only the word of God, and the sacraments.

The sacraments, as means of grace, differ from the word of God in this—the blessings which the latter makes known, and offers to us for our acceptance, the former confirm and seal to the believer.

The other divine appointments enumerated in the 442d question, are properly only different ways of using the means of grace—that is, of conveying the word of God to our minds, and impressing it upon our hearts. Indeed, if nothing can be a means of grace where the word of God is wanting, this is so because that word alone is the medium of conveying grace to the soul: therefore, we may maintain that nothing is a means of grace but the word of God. Even the sacraments are, therefore, means of grace only, in the sense of their conveying to us the word of God, with its promised blessings.

John xvii. 17. Sanctify them through thy truth: thy word is truth.

2 Pet. i. 2-4. Q. 383.

2 Tim. iii. 14. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17. That the man of God may be perfect, thoroughly furnished unto all good works.

Jam. i. 21. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

444. Are not these means adequate in themselves to enable us to secure the purchased salvation without the aid of the Holy Spirit?

They are not: for, whilst, as we have just seen at the last question, the word of God convinces of sin and condemns us, and again makes us new creatures, frees us from sin, and sanctifies us, thus making us partakers of the divine nature, and then furnishes us with the aid necessary unto all good works, still, these same operations and changes are ascribed also to the Holy Spirit.

John xvi. 7. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9. Of sin, because they believe not on me;

10. Of righteousness, because I go to my Father, and ye see me no more;

11. Of judgment, because the prince of this world is judged.

John iii. 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

1 Cor. vi. 9-11. Q. 119. Rom. xv. 15, 16. Q. 360.

1 Pet. i. 1. Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.

2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

445. Can we expect this aid of the Holy Spirit whilst we neglect the means of grace?

No: we cannot.

Luke vii. 29. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

30. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

Rom. i. 21-31. 2 Thes. ii. 8-13.

446. How, then, must we make use of the means of grace?

Sincerely—that is, with a pure intention and earnestness, and, therefore, also with prayer and perseverance.

Acta viii. 12-39.

Phil. ii. 12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling:

13. For it is God which worketh in you both to will and to do of his good pleasure.

447. *For what purpose, and in what manner, must we read the word of God?*

(1.) Not to pass away time; not to merit the favor of God; not to lay up matter for disputation; neither to find contradictions and make objections. But—

(2.) With a sincere desire to know the truth, in order to be made wise unto salvation; with a fixed determination to obey it; with prayer for the enlightening, renewing, sanctifying, and comforting influences of the Holy Spirit; with diligent attention; and with self-examination, namely, with an application of the truth to one's own condition and wants.

Acts xvii. 10. And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

12. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

Jam. i. 22. But be ye doers of the word, and not hearers only, deceiving your own selves.

23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25. But whoso looked into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Ps. cxix. 18. Open thou mine eyes, that I may behold wondrous things out of thy law.

33. Teach me, O LORD, the way of thy statutes; and I shall keep it *unto* the end.

34. Give me understanding, and I shall keep thy law; yea, I shall observe it with *my* whole heart.

Eph. i. 15-20. 1 Thes. v. 23. Q. 366. John xvii. 17. Q. 366.

448. *How can we profit most by the preached word?*

By hearing it, as above directed to read it.

See also Mat. xiii. 3-23.

PART III. THE LORD'S PRAYER.

449. *What is prayer?*

"It is a conversation with God." Or, it is a solemn address to God, either oral or mental, in which we make known our desires to him, and which consists in adoration, confession, petition, and thanksgiving.

1 Tim. ii. 1. Q. 331. Dan. ix. 1-23.

450. *How is prayer a mode of using the means of grace?*

NOTES.—Q. 447. Show how self-examination should be conducted in reading the following passages: John iii. 3; Mat. v. 3, and 44-48; Mat. vi. 12, 14, 15.

Q. 449. Adoration is also designated *invocation*.

Q. 450. This is done in every form which prayer assumes: namely, in adoration, confession, petition, and thanksgiving.

By prayer the word of God is impressed upon our hearts in the most solemn manner.

451. For what should we pray?

Not for things to gratify our own selfish and sinful desires; but for things agreeable to the will of God, and, therefore, calculated to advance his glory. We may thus pray for temporal and spiritual blessings for ourselves and others.

Jam. iv. 1 From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

2. Ye lust, and have not; ye kill, and desire to have; and cannot obtain; ye fight and war, yet ye have not, because ye ask not.

3. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

1 John v. 13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

15. And if ye know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

Mat. xxvi. 36-44.

John xiv. 13. And whatsoever he shall ask in my name, that will I do, that the Father may be glorified in the Son.

11. If ye shall ask anything in my name, I will do it.

Mat. vi. 11. Give us this day our daily bread.

1 Tim. ii. 1. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving thanks, be made for all men;

2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20. For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

Col. iv. 3. Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4. That I may make it manifest as I ought to speak.

Mat. v. 44. Q. 109.

Luke xxiii. 34. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

Acts vii. 59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

60. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Mat. ix. 38. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

452. How must we pray?

(1.) In the name of Jesus.*

NOTES.—Q. 451. For an illustration, see Arvine's Cyclopaedia of Moral and Religious Anecdotes, 326. (c)

Q. 452. (1.) This implies—1) a renunciation of all dependance on self; 2) reliance only on the merits of Christ; and, 3) that it does not therefore consist in saying, "for Jesus' sake."

(2.) This consists in pouring forth the desires of our souls in ardent and repeated petitions before God, satisfied that they are in accordance with his will, and feeling as though we could not let the Lord go until he hears us.

See Arvine's Anecdotes, 331. (c). Luther praying for Melancthon.

(2.) *With importunity.*^b

(3.) *In faith.*^c

John xvi. 23. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

John xiv. 13, 14. Q. 451.

1 Luke xviii. 1-3. Gen. xviii. 17-22. Dan. ix. 15-19.

Heb. xi. 6. But without faith it is impossible to please him: for he that cometh of God must believe that he is, and that he is a rewarder of them that diligently seek him.

Jam. 1. 5. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

6. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed.

7. For let not that man think that he shall receive anything of the Lord.

8. A double minded man is unstable in all his ways.

Mat. xxi. 17-22, and xxvi. 38-44.

453. *What is the advantage of prayer?*

(1.) *It prepares us to receive the blessings we desire.*

(2.) *It also procures these blessings for us.*

Jam. v. 16. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18. And he prayed again and the heaven gave rain, and the earth brought forth her fruit.

Ps. xxxiv. 6. This poor man cried, and the Lord heard him; and saved him out of all of his troubles.

7. The angel of the Lord encampeth round about them that fear him, and delivereth them.

8. O taste and see that the Lord is good: blessed is the man that trusteth in him.

9. O fear the Lord, ye his saints: for there is no want to them that fear him.

10. The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing.

Ps. xl. 1-4. Dan. ix. 20-23. Acts x. 1-48.

454. *"Who can pray acceptably to God?"*

"Every inquiring or believing soul, and also a pious child."

Mat. vii. 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Deut. iv. 23-29.

John ix. 31. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

Ps. xxxiv. 15. The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

16. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

17. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

18. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

NOTE.—Q. 453. (1.) This will be readily seen, if we carefully examine the effects which the several forms that prayer assumes, must necessarily have upon us. (See Q. 449.)

(2.) See Arvine's Anecdotes, 334.(b)

455. "*Where must we pray?*"

"We can and must pray in all places."

1 Tim. ii. 8. I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

456. "*When must we pray?*"

"We ought to pray at all times in spirit, and at particular times also with our lips."

Luke xviii. 1-8,

1 Thes. v. 17. Pray without ceasing.

457. "*How can a person pray to God at all times?*"

"We can always pray by having God before our eyes in our daily business."

Gen. xvii. 1.

458. *Where is the Lord's Prayer recorded?*

In Mat. vi. 9-13, and Luke xi. 1-4.

459. *Repeat it as recorded by St. Mat. vi. 9-13.*

(See also verses 14, 15.)

460. *Why is this called the Lord's Prayer?*

Because our Lord Jesus Christ taught it to his disciples.

461. *How is the Lord's Prayer divided?*

Into an introduction, petitions, and a conclusion.

462. *What is the introduction?*

463. *What is the general design of the introduction?*

To teach us the spirit in which we should approach God in prayer.

464. *What does Luther say our Saviour teaches us in this introduction?*

"That God would affectionately invite us to believe that He is truly our Father, and that we are His children indeed, in order that we may call upon Him with all cheerfulness and confidence, even as beloved children entreat a kind and affectionate parent."

465. *What does the word "Father," in this introduction, imply?*

That he who prays, should hold toward God the relation of a child to a Father,* and, therefore, should exercise filial love^b to Him, and confidence in Him."

*Isa. lxiii. 16. Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting.

¹ John iii. 1. Q. 366. ² Cor. vi. 17, 18. Q. 134.

NOTE.—Q. 464. See the German Catechism.

Rom. viii. 14. For as many as are led by the Spirit of God, they are the sons of God.

15. For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16. The Spirit itself beareth witness with our spirit, that we are the children of God.

Rev. xxi. 7. Ps. ciii. 13, 14. Luke xi. 11-13.

Isa. xlii. 14. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

15. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

Mark xii. 29, 30. Q. 46.

Ps. xl. 1-4. Q. 62.

466. *What does the word "our," teach us?*

That he who prays, holds the relation of a brother to the other members of God's family; and, therefore, that he must seek to promote unity, christian charity, and fellowship.

Mat. xxiii. 8. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

1 Cor. xii. 12-31. 1 Cor. xiii. 1-13.

1 John i. 3. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

467. *What do the words, "WHO ART IN HEAVEN," imply?*

That he who prays, should live in the exercise of hope.

Rom. v. 1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2. By whom also we have access by faith into his grace wherein we stand, and rejoice in hope of the glory of God.

Heb. vi. 11-20.

468. *How many petitions does this prayer contain?*

THE FIRST PETITION.

469. *What is the first petition?*

"Hallowed be Thy name."

470. *What do you here understand by the name of God?*

See the answer at Q. 82.

471. *How is this petition to be understood?*

"God's name is indeed holy in itself; but we pray, in this petition, that it may also be sanctified by us."

472. *"When is this effected?"*

"When the word of God is taught pure and unadulterated,

NOTE.—Q. 466. On the unity of believers, see also, John xvii. 11-23.

Q. 469. This petition covers the same ground as the second commandment. See Qs. 80-86.

Q. 471. To hallow, or sanctify the name of God, is to set it apart, and use it for holy purposes.

and we as the children of God live holy lives, conformably to its precepts. To this may the Lord, our Father in heaven, incline us. But he, whose doctrine and life are contrary to the word of God, dishonors the name of God among us. From this preserve us, O Lord, our heavenly Father!

THE SECOND PETITION:

473. *What is the second petition?*

"Thy Kingdom come."

474. *What is the kingdom of God? and where do we find it?*

A kingdom includes a king, subjects, and laws; therefore, God's kingdom is found wherever he rules by his laws.

Therefore, (1) The universe is his kingdom; (2) Every converted soul; (3) The Church on earth; and (4) The Church in heaven.

Pa. ciii. 19. Mat. xi. 28, 29. Q. 363. Mat. xiii. 24-43. 1 Cor. xv. 50-54.

475. *How is this petition to be understood? Or, how does the kingdom of God come?*

"The kingdom of God comes indeed of itself, without our prayers; but, we pray, in this petition, that it may also come unto us."

476. *When is this effected?*

"When our heavenly Father gives us His Holy Spirit, so

Notes.—Q. 473. This petition includes the subject-matter of the second and third articles of the Creed. (See Luther's explanation.)

Q. 474. In this petition the kingdom of God includes (2), (3) and (4) in this answer.

Luther presents it fully in his explanation of the second and third articles of the Creed. (See Q. 308 and 363.)

In his larger catechism, under this petition, in reply to the question: "*What, then, is the kingdom of God?*" he says—"Nothing else than what we have heard in the foregoing Creed, that God sent his Son Christ, our Lord, into the world, that he might redeem and liberate us from the power of the devil, and bring us to Himself and govern us, as a king of righteousness, life and salvation (Seligkeit) against sin, death and an evil conscience; to the attainment of which, he hath also given His Holy Spirit, who offers us these things through his holy word, and by his power, enlightens and strengthens us in faith."

Q. 475. If the kingdom of God does not first come to us, it is impossible for us to come into it, or even to desire it. In other words—God works in us, to will and to do, of his good pleasure, before we can work out our salvation with fear and trembling. (Phil. ii. 12, 13.)

Q. 476. Show how this kingdom comes in the case of (2), (3), and (4), at Q. 474.

In his Larger Catechism, Luther says: "The kingdom of God comes to us in two ways: First, here in time, through the word and faith; and secondly, in eternity, by its full manifestation. Therefore, we pray for both, that it may come to those who are not yet in it; and to us who have attained to it, by daily progress, and hereafter in eternal life."

that, by His grace, we believe in His holy word, and live a godly life, here, in time, and in heaven for ever."

THE THIRD PETITION.

477. *What is the third petition?*

"Thy will be done on earth as it is in heaven."

478. *How is this to be understood?*

"God's good and gracious will is done, indeed, without our prayers; but, in this petition, we pray that it may also be done by us."

479. *When is this done?*

"When God prevents and destroys all evil counsels and intentions, the will of the devil, of the world, and of our own flesh, which tend to dishonor the name of God among us, and hinder the coming of His kingdom to us; and when He strengthens and preserves us steadfast in His word and faith, unto our end. This is His good and gracious will."

THE FOURTH PETITION.

480. *What is the fourth petition?*

"Give us this day our daily bread."

481. *How is this to be understood?*

"God bestows, indeed, unasked, the necessities and conveniences of life even upon the wicked; but in the petition we pray, that he would make us sensible of his mercies, and enable us to receive them with thanksgiving."

482. *What is comprehended in the term, 'OUR DAILY BREAD'?*

"Everything necessary to the support and comfort of existence; as food and raiment, house and land, money and goods; a kind spouse, good children, faithful servants, righteous magistrates, good weather, peace, health, instruction, honor; true friends, good neighbors, and the like."

THE FIFTH PETITION.

483. *Repeat the fifth petition.*

NOTES.—Q. 478 Whether we pray or not, others will do the will of God; yet they will not do it without prayer. We must pray, if we would do the will of God.

Q. 479. The will of God is done in heaven spontaneously, joyfully, instantly, constantly, and universally.

"And forgive us our trespasses, as we forgive those who trespass against us."

484. *"How is this to be understood?"*

"We pray in this petition that our heavenly Father would not regard our sins, nor deny us our requests on account of them; for we merit not one single good thing at his hands; but that, though we very often and greatly offend and deserve severe chastisement, he would of his free grace pardon us and bestow on us what we desire. We promise, also, on our part, heartily to forgive, and willingly to do good to those by whom we have been offended."

Mat. vi. 14, 15.

Mark xi. 25. And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses.

26. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Luke xi. 4. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

Mat. xviii. 21-35.

Eph. iv. 32. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Jam. v. 16. Q. 463.

THE SIXTH PETITION.

485. *Repeat the sixth petition.*

"And lead us not into temptation."

486. *"How is this to be understood?"*

Properly speaking, God tempts no man to evil; but we pray in this petition, that God would protect and preserve us from the devil, the world, and our own deceitful hearts; and not suffer us to be seduced by them into unbelief, despair, or any other great and shameful sins; and that, though we may be tempted and assaulted by them, we may nevertheless conquer, and finally obtain the victory over them.

Jam. i. 12-15. Q. 179.

Mat. xxvi. 41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Luke xxii. 40. And when he was at the place, he said unto them, Pray that ye enter not into temptation.

46. And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

THE SEVENTH PETITION

487. *What is the seventh petition?*

"But deliver us from evil."

488. *"How is this to be understood?"*

We pray in this petition, as in a summary, that our heavenly Father would vouchsafe to deliver us from evil and suffering, whether it effect the soul or the body, property, or character; and at last, when the hour of death shall arrive, grant us a happy end, and graciously take us from this world of imperfection and sorrow to himself in heaven.

Isa. xlii. 1. But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

2. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

3. For I am the Lord thy God, the Holy one of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.

John xvii. 14. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

Gal. i. 3. Grace be to you, and peace, from God the Father and from our Lord Jesus Christ,

4. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5. To whom be glory for ever and ever Amen.

Ps. xxiii. 4-6. See also, Ps. xci.

THE CONCLUSION.

489. *Repeat the conclusion.*

"For thine is the kingdom, and the power, and the glory for ever and ever. Amen."

490. *What are the reasons which our Saviour here gives us to expect an answer to these petitions?*

He will answer such petitions—(1.) Because it will advance the interests of His own kingdom; (2.) Because He has the power to do it; (3.) Because, whilst it will promote our highest good, it will result also in the highest glory to Himself; and, (4.) Because these several reasons will continue the same forever.

491. *What signifies the word, "Amen?"*

The assurance that such petitions are acceptable to my Father in heaven, and heard of Him, for He Himself has commanded us thus to pray, and has promised to hear our supplications. Amen, Amen, signifies yea, yea, it shall be so.

Mat. vii. 7, 8. Q. 454. John xvi. 23. Q. 452. John xiv. 13, 14. Q. 451. 1 John v. 13-15. Q. 451.

1 John iii. 21. Beloved, if our heart condemn us not, then have we confidence toward God.

22. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

492. *How are the petitions of the Lord's Prayer classified?*

Into those that relate to God, and those that relate to ourselves.

493. *Point out the wisdom manifested in the arrangement of the individual petitions?*

It is seen in this, that these petitions follow each other in the very order demanded by the arrangements in the moral government of God.

494. *What is the design of the Lord's Prayer?*

It was designed by the Saviour to teach His disciples how to pray.

Luke xi. 1. And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray as John also taught his disciples.

2. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3. Give us day by day our daily bread.

4. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

495. *How does it teach us to pray?*

By taking it either as a form of prayer, or as a model for prayer.

496. *What is the difference between a form of prayer, and a model for prayer?*

We use a prayer as a form, when we repeat it word for word; but we use it as a model, when we only follow it as our guide or pattern.

497. *Which is the more important way of using a written prayer as a form, or as a model?*

NOTES.—Q. 492. We have in the Lord's Prayer, the same classification as in the Decalogue: *first*, God; *then*, ourselves.

We may remark further, in regard to the classification of these petitions, *first*, that we must feel right toward God, His kingdom, and His will, before we can pray aright for ourselves; and, *secondly*, that the petitions of the first class, in their widest application, imply those of the second class.

Q. 493. In regard to God, the *first* thing needed, is to have a becoming reverence for His name or for Himself; *then*, that His kingdom should prevail over all other kingdoms; and, *finally*, that His kingdom thus prevailing, His will may be done on earth as in heaven. These petitions cannot be answered in any other order.

In regard to ourselves, we need, *first*, our daily bread to sustain life; *secondly*, we need the forgiveness of our daily sins; *thirdly*, preservation in this state of forgiveness; and, *fourthly*, final deliverance from all the remaining evils to which we are still subject, even in a state of pardon and perseverance. Here, again, there can be no other order.

Q. 497. Luther says, in his Larger Catechism, in his introductory remarks on the Lord's Prayer: "But wherever prayer is to be genuine, there must be earnestness and sincerity, so that we feel our need—such need as impels us to supplicate and entreat, then prayer proceeds spontaneously from the

Most certainly, to use it as a model; for then we will pray in its true spirit; whereas, if we use it merely as a form, we will pray without the true spirit of prayer.

498. *Can we not, however, whilst using a prayer as a form, also pray in its true spirit?*

We can, most assuredly.

499. *In what respects is the Lord's Prayer a model for our imitation?*

(1.) It shows us the spirit in which we should approach God in prayer.

(2.) In regard to the subject-matter of our prayers, it teaches us, that we should have regard to *brevity, comprehensiveness, and arrangement.*

(3.) It points out the dispositions that we should cultivate toward our fellow-worshippers: namely, a brotherly and a forgiving spirit.

(4.) It indicates the intentness with which the mind should be fixed on God in prayer, as the one from whom alone our help must come. And,

(5.) It enables us to see, finally, that when we pray, we should *pray*, and neither reprove nor exhort our fellow-worshippers.

500. *What reasons can you give for occasionally using forms of prayer?*

heart, as it should, without requiring any previous instruction to prepare us, and to create devotion for prayer."

Again, he continues: "But we may discern in the Lord's Prayer abundant need of that which should concern us, both with respect to ourselves and our fellow-creatures. Therefore, it should also serve to remind us of our wants, and to cause us to perceive them, and deeply to reflect on them, in order that we may not become remiss in prayer."

Q. 493 (1). On this point, see Q. 484 and 485.

(2.) The petitions are all expressed in the fewest words possible, each word has its own definite meaning, and no one word could be dispensed with, without destroying the sense of the petition. And yet, whilst there is such brevity in each petition, and in the prayer as a whole, it comprehends every thing for which any one needs to pray. This will be seen by again carefully examining the several petitions. In regard to arrangement, see again, the notes at Q. 492 and 493.

(3.) For these dispositions see Q. 486, 488 and 484.

(4.) This intentness is seen in the fact, that God is mentioned but once in the whole prayer, and that in the introduction: The mind is thus shown to be so intently fixed on God, and speaking so directly to him, and with such child-like confidence, that the repetition of his name would destroy the natural simplicity of the whole prayer.

(5.) The whole prayer, every petition, is addressed directly to God; and the thought that even any part of the advantage of prayer could be obtained in any other way than directly from God, finds not the least shadow of encouragement. It is a simple looking to God alone for help, and leaving reproof and exhortation for other occasions.

1. If one has carefully studied a written prayer as a model, then, whenever it expresses his wants more fully than any extemporaneous prayer which he could offer, it will be entirely proper to use such a prayer as a form.

2. When the Church has prepared and authorized specific prayers for special occasions, it is proper to use such prayers on those occasions.

3. When the Church requires the use of prescribed forms of prayer on occasions of stated worship, they ought to be used by those who are voluntarily connected with such Church. If such forms are only recommended, their use would come under the first reason already assigned.

501. *Should forms of prayer ever be allowed to supersede the use of extemporaneous prayer?*

They should not. Extemporaneous prayers can be more fully adapted to all our diversified wants under all circumstances, than written forms possibly can be: the former should, therefore, be generally adopted, whilst the latter should be used more sparingly.

1. Kings viii. 37. If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be;

33. What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

39. Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men:)

40. That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

THE SACRAMENTS.

502. *What is a sacrament?*

A sacrament is a religious ordinance which Christ has Himself instituted in the Holy Scriptures, and by which the benefits purchased by Him are represented to our senses, and also confirmed, sealed, and communicated to those who faithfully use such sacrament.

Luther says: "A sacrament is an observance appointed by God, in which one makes use of a visible thing, which has the divine word of command and promise."

503. *What are the three essential parts of a sacrament?*

They are the express institution of Christ, the earthly element, or visible sign, and the invisible, spiritual blessings.

504. *How do the second and third parts of a sacrament stand related to each other?*

The visible sign represents the invisible, spiritual blessings, through the word and promise of God which it symbolizes.

It is, therefore, God's sure testimony, that the blessings thus symbolized and promised will most certainly be bestowed upon us.

505. *How does a sacrament communicate to those who faithfully use it the blessings which it represents?*

By inciting us to a more vigorous exercise of repentance and faith, so that, with true godly sorrow, we renounce all sin, and more confidently appropriate the promised blessings.

Rom. x. 6-17.

506. *How many sacraments did the Lord Jesus institute?*

Two, namely: Baptism, and The Lord's Supper.

PART IV. BAPTISM.

507. *"What is Baptism?"*

"Baptism is not mere water; but it is that water which is comprehended in God's command, and which is connected with God's word."

508. *"What is that command of God?"*

"That which our Lord Jesus Christ gave his disciples,

NOTES.—Q. 505. The written word speaks to the soul through the eye, the preached word through the ear, but the sacrament, by the words of the institution and the visible sign, thus speaks both through the eye and the ear, or the eye, the ear, and the mouth.

The written word and the sacraments, therefore, operate upon the soul in the same way—namely, through the truth which they both convey. They thus both work a more effectual repentance and faith. They both need the influences of the Holy Spirit, without which they would be ineffectual. (See Q. 444.)

Q. 506. Under the Old Testament Church, there were also two divine ordinances, sometimes called sacraments, namely: *Circumcision*, and the *Passover*.

For their appointment and design, see Gen. xvii. 1-14, 23-27. Rom. ii. 25-29. Exod. xii. 1-27. 1 Cor. i. 5. John i. 29. 1 Pet. i. 18, 19.

In the Christian Church, Baptism takes the place of Circumcision; and the Lord's Supper, that of the Passover.

Q. 507. Baptism is not mere water, because the water is comprehended in God's command, and is connected with his word and his name.

Baptism is a religious ordinance, instituted by Christ, and consists in the application of water, in the name of the Father, Son, and Holy Ghost, to a suitable subject, by an authorized person; and which ordinance recognizes the subject's consecration to the service of the Triune God, and also, his title to eternal salvation.

Baptism, in its fullest import, involves the following four particulars: It is *professional*, *consecrational* or *covenantal*, *recognitatory*, and *initiatory*.

Q. 508. "Baptizing in the name of the Father, and of the Son, and of the Holy Ghost," means that we baptize in obedience to the command of the

(Mat. xxviii. 19): 'Go ye, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'

509. "*What are the benefits of Baptism?*"

"It causes the forgiveness of sin, delivers from death and the devil, and gives everlasting salvation to those that believe, as the word and promise of God declare."

Mark i. 4. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

Acts ii. 37-39.

Tit. iii. 4. But after that the kindness and love of God our Saviour toward man appeared,

5. Not by works of righteousness which we have done, but according to

Trine God, and in his place; and also, that we recognize the covenant relation with God, into which the baptized person is introduced by baptism.

Baptizing in the place of God, means, that baptism is as valid, significant, and efficacious, as if performed by God himself.

Luther says—"To be baptized in the name of God, is not to be baptized by man but by God himself." (Larger Catechism.)

Q. 509. Luther's reason for ascribing all these effects to baptism, see at Q. 510, notes.

At Q. 511, notes, it will be seen, that these blessings, namely, the forgiveness of sins, deliverance from death and the devil, and everlasting salvation, are bestowed on the baptized only when they are apprehended and received by faith.

It will not be out of place here, to give what may be regarded as the views of symbolic Lutherans on the subject of the regeneration of infants in baptism.

Spener, in his explanation of Luther's Smaller Catechism, sets forth the following views: Baptism becomes the washing of regeneration and the renewing of the Holy Ghost; and it becomes such a washing not merely of the outer but also of the inner man, because God has sanctified and ordained baptism to the attainment of this end.

As the whole man born of the flesh is depraved, so the whole man must be made a child of God through regeneration; and this regeneration consists in God's adopting man by grace into his family, then in an inexpressible manner working in him the spirit and the new man, and thus changing the whole man into an entirely new nature; that he henceforth possesses, in virtue of such regeneration, a new spiritual life and new ability to do good. Upon this regeneration follows a *renewing*, which differs from the former, as follows: The former is the beginning of spiritual life, the latter is its progressive growth; the former is perfect, for we are fully born as God's children, the latter is imperfect; the former is an instantaneous work, the latter requires our daily and constant work; by the former, we obtain faith, by the latter, we manifest it; the former results wholly from God and His grace, the latter also from the new powers bestowed upon us in regeneration.

This regeneration is produced by the whole Trinity, by means of the word, baptism, and faith—that is, the divine word becomes effectual in baptism through the water by faith; and he is thus born again, who permits these divine means and their working to become efficacious. (See Erklärung der Chr. Lehre nach der Ordnung des Ein. Kat. Q. 1021-1037.)

From the above extracts from Luther, as given in the notes to Q. 511, it follows that a child, in order to receive the blessings promised in baptism, must have faith.

On this point, Spener again maintains that, although children have not faith by nature, God is able to produce it in them, which also he did under the old covenant through circumcision, and now does under the new, through baptism; and which faith is not the work of our reason, for reason rather hinders than promotes faith, but the work of the Holy Spirit.

his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6. Which is shed on us abundantly through Jesus Christ our Saviour;

7. That being justified by his grace, we should be made heirs according to the hope of eternal life.

Eph. v. 25. Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26. That he might sanctify and cleanse it with the washing of water by the word,

27. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

510. "*Which are these words and promises of God?*"

Those, in which our Lord declares, Mark xvi. 16: "He that

His proofs for holding that infants can have a saving faith, are, that faith is virtually ascribed to Christ whilst he was yet in his mother's womb; that John the Baptist was miraculously filled with the Holy Ghost, also from his mother's womb; that it is expressly said of children that they have faith; and that they will be saved, which they cannot be without faith. Ps. xx. 10, 11. Luke i. 44. Ps. viii. 3. Mat. xxi. 16, xviii. 6, xix. 14, and Mark xvi. 16. (Same work, Qs. 988-990.)

But this doctrine of infant faith communicated in baptism, cannot be proved from the word of God. It properly consists of two propositions—first, that infants can have faith, and secondly, that this faith is communicated in baptism.

The latter cannot be proved directly from the Scriptures; at most, it could only be inferred. But, can infants have faith? Faith always implies a believing of something—that is, faith must have its object. But to believe anything, we must know what it is. We need not necessarily comprehend it, but we must know what is to be the object of our faith. In this sense, the infant cannot have faith, for it can have no knowledge of God or of Christ. Neither, on the contrary, has it any actual unbelief. At most, then, the infant could have only the ability to believe; and this is what some Lutherans maintain—that regeneration in baptism either consists in the power to believe savingly, or that such power is communicated in baptismal regeneration.

This was evidently Spener's view, as seen from the above extracts. He says—"by regeneration we obtain faith," and again, this regeneration produced in baptism, is a "changing of the whole man into an entirely new nature; that he in future possesses in virtue of such regeneration, a new spiritual life and new ability to do good."

It follows then from Spener's views, that in regeneration, faith must be communicated to the infant, for where an entirely new nature, and new spiritual life, and new ability to do good exist, there also faith must exist.

That infants, as well as adults, have power to believe savingly in Christ, not by nature but by the grace of God, we unhesitatingly maintain; but that this power is communicated in baptism, cannot be proved from the Scriptures. On the contrary, in the case of adults, faith was always required by the apostles as a condition of baptism. (Acts viii. 37.) Adults are, then, regenerated and believe before baptism—indeed, baptism, recognizes their previous regeneration and faith, or their restoration to sonship with God. The baptism of infants must recognize the same state, but not produce it.

But how does God regenerate infants, if not in baptism? This is not revealed: it is enough to know, that "of such is the kingdom of heaven." This we believe; the rest we may leave where Christ has left it.

Q. 510. On this text Luther remarks, in his Larger Catechism: "Therefore, comprise it (the design of baptism) in the most simple manner, thus: the virtue, work, use, fruit, end of baptism is to save. For no one is baptized in order to become a prince, but, as the words say, in order to be saved. It is well known, however, that to be saved implies nothing less than to be liberated from sin, death and the devil, to come into the kingdom of Christ, and to live eternally with Him."

believeth and is baptized, shall be saved; but he that believeth not, shall be damned."

Acts viii. 36. And as they went on *their* way, they came to a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37. And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

Acts ii. 37-38.

511. "*How can water produce such great effects?*"

"It is not the water that produces them, but the word of God, which is connected with the water, and our faith confiding in this word of God, in the use of baptismal water. For, without the word of God, the water is mere water, and no baptism; but with the word of God it is a baptism, that is, a merciful water of life, and a laver of regeneration in the Holy Ghost; as St. Paul says to Titus, iii. 5, 6: 'According to his mercy hath he saved us by the washing of regeneration and the renewing of the Holy Ghost; which he hath shed on us abundantly through Jesus Christ our Saviour,' that thereby we might be righteous, and be heirs according to the hope of everlasting life."

Gal. iii. 24. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

25. But after that faith is come, we are no longer under a schoolmaster.

26. For ye are all the children of God by faith in Jesus Christ.

27. For as many of you as have been baptized into Christ have put on Christ.

28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Eph. v. 25-27.

512. "*What does such water-baptism signify?*"

NOTES.—Q. 511. Luther here teaches that these effects are produced—1, Not by the water; but, 2, By the Holy Spirit, who operates through the word and promise of God, connected with the water in baptism, and then only as we appropriate that word and promise by faith.

Here the following things must not be separated: *First*, water and the word and name of God; and, *secondly*, faith and the external thing—namely, water—to which our faith adheres.

Luther says, in his Larger Catechism: "For, permitting the water to be poured over you, you have not yet received baptism in such a manner as to benefit you, but it becomes of saving effect to you if you permit yourself to be baptized under the persuasion that it is according to the order and command of God, and, besides, receive it in His name, so that you may receive in the water the promised salvation. *Now, neither the hand nor the body can do this, but the heart must believe.* Thus, you perceive clearly that here there is no work performed by us, but a treasure received which God gives us, and which faith apprehends, even as Christ the Lord on the cross is not a work, but a treasure included in the word, and presented to us through it, and received through faith."

Q. 512. Speaking of the efficacy and work of baptism, Luther remarks: They "are nothing else but the mortification of the old Adam, and afterwards, the rearing up of the new man; both of which are to be pursued by

"It signifies, that the old Adam, with all sinful lusts and affections, should be drowned and destroyed by daily sorrow and repentance; and that a new man should daily arise, that shall dwell in the presence of God in righteousness and purity for ever."

513. "*Where is this said in the Scriptures?*"

"St. Paul, in his epistle to the Romans, vi. 4, says: 'We are buried with Christ by baptism into His death; that, like as he was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life.'"

Rom. vi. 1-18. Col. ii. 10-13. Gal. iii. 26, 27. Col. iii. 1-17. Gal. v. 16-26.

514. "*Do the Scriptures prescribe any particular quantity of water, or mode of applying it in baptism?*"

"They do not."

515. "*Does the meaning of the word baptism itself, in the Scriptures, throw any light on this subject?*"

"The apostle Paul, in Heb. ix. 10, calls the ritual purifications of the Jews 'divers baptisms,' (see the Greek) and, by referring to Num. xix. 13, 18, 19, 20, 21, where these baptisms are described, we find, that some of them were certainly performed by sprinkling and pouring the water, and others, perhaps, by immersion."

516. "*What appears to have been the practice of the apostles?*"

"Sometimes they baptized either in or at running water, and, at other times, in houses, (Acts xvi. 33); but in no case is it mentioned how they applied the water."

517. "*What do you infer from all these facts?*"

"That any quantity of water, in any way applied by an authorized person, in the name of the Father, Son, and Holy Spirit, constitutes Christian baptism."

518. "*Who are the proper subjects of baptism?*"

"Adult believers, and also infants."

Mark xvi. 15, 16. Q. 281. Acts viii. 36-38. Acts xvi. 13-15, and 29-34.

us through our whole life, so that a Christian life is nothing else but a daily baptism, once begun and ever to be continued."

Again, he remarks: "Now, if this amendment of life does not follow, but the old Adamic nature is left unrestrained to increase in vigor, the design of baptism is frustrated, and God's ordinance is opposed." (Larger Catechism.)

Q. 513. Our burial with Christ, by baptism, is not *into water*, but "*into his death*." Our baptism, therefore, reminds us, that Christ died for our sins; and also, brings us under the strongest obligation to renounce them by true repentance, and henceforth follow Christ in all things. Or, as Luther says: "It signifies—— (See Q. 512.)

519. *"Have we a right to exclude infants from baptism?"*

"We certainly have not; because,

"1. *God expressly established infant-membership in his Church*, at its first visible organization, and never since withdrew this privilege. Gen. xvii. 12. He that is eight days old shall be circumcised among you, etc.

"Hence, as the covenant (and Church) then established by God, was 'everlasting,' v. 7, it must, as the apostle teaches, (Rom. xi. 20, 24), extend to the end of the world substantially the same Church. And, as God established infant-membership in it, no one can revoke it but God himself, which he has not done.

"2. *Our Saviour expressly commands* his followers to make disciples of *all nations*, by baptizing them (Mat. xxviii. 18, 20); and says nothing about excepting children. Hence, as children had been admitted to the Church for 1900 years, and as the Jews had never heard of a Church of God from which children were excluded, it would have been necessary for the Saviour expressly to except children, if he had wished them excluded. But this he has not done, therefore he did not intend that we should.

3. "We are expressly told that the *apostles baptized whole families*, which, it is reasonable to suppose, contained children. Acts xvi. 13-15, and 29-34.

"4. Origen, who was born only 85 years after St. John died, and other Christian fathers, assert that *infant baptism was handed down to their age from the days of the apostles.*"

520. *"Has infant baptism been the almost universal practice of the Church?"*

"It undoubtedly has been. During the first *four hundred* years from the formation of the Christian Church, neither any society of men, nor any individual, denied the lawfulness of baptizing infants. Tertullian only urged the delay of baptism to infants, and that not in all cases; and Gregory only delayed it, perhaps, to his own children.

"In the *next seven hundred years*, there was not a society, nor an individual, who even pleaded its delay, much less any who denied the right or duty of infant-baptism.

"In the year 1120, one sect rejected infant-baptism, but it was opposed by the other churches as heretical, and soon came to nothing.

"From that time, no one opposed the baptism of infants until the year 1522; since which time, also, the great body of the Christian Church has continued to practise infant-baptism."

521. *"What is required of those who were baptised in their infancy?"*

"That they should make a personal profession of religion—that is, should *"confirm"* the vows made for them at their baptism, so soon as they attain the years of discretion."

PART V. THE LORD'S SUPPER.

522. *What are the names given to this sacrament?*

They are the following: The Sacrament of the Altar, the Lord's Supper, the Table of the Lord, Communion, and the Eucharist.

523. *"What is the Sacrament of the Altar?"*

"It is the body and blood of our Lord Jesus Christ, under the external signs of bread and wine, given unto Christians to eat and drink, as it was instituted by Christ himself."

524. *"Which are the words of the institution of the Sacrament?"*

NOTES.—Q. 521. When a child is baptized, the obligations of God's covenant are assumed for it by its sponsors, who, if possible, should always be its parents.

If, however, parents will choose sponsors for their children, they should select none but faithful members of the Church, who themselves keep their baptismal vows.

The duty of sponsors is, to pray for the child, to set it a truly Christian example worthy of imitation, to see that it is properly instructed in the doctrines of Christ, and to remind it of its baptismal covenant.

The public profession of religion which one makes when he *"confirms"* or takes upon himself the vows made for him at his baptism, is called *confirmation*, because each one for himself then renews and confirms his faith and vows in the presence of the Church, accompanied by the laying on of the hands of the minister, and also, by prayer for his steadfastness and growth in grace.

This confirmation of one's baptismal vows, is not entering into a new covenant; for God's covenant into which we enter at baptism, is an everlasting covenant—we only confirm it at our confirmation: that is, we take it upon ourselves. Isa. lv. 3. Ecc. v. 4, 5.

Q. 522. It is called the Sacrament of the Altar, because it has been celebrated at the altar from the most ancient times; it is called the Lord's Supper, because it was instituted in the evening; it is named the Table of the Lord, because Christ himself furnishes the meal; it receives the name communion, because it is a communion between Christ and believers, and also, of believers with one another; and it is designated the Eucharist, because of the giving of thanks connected with its celebration.

Q. 523. The Lord's Supper may be thus defined: It is the commemorative ordinance in the Christian Church, which was instituted by Christ, in which He exhibits to us His body and blood under the emblems of bread and wine, and in which He also assures us of our interest in the benefits of His atonement: that is, in it He confirms, seals, and communicates these blessings to those who faithfully use this sacrament.

Q. 524. The earthly, visible elements in the Lord's Supper are bread and wine.

These elements represent the body and blood of Christ.

The breaking of the bread and the pouring out of the wine symbolize the

"The holy evangelists, Matthew, Mark and Luke, as also the holy apostle, St. Paul, write thus: 'Our Lord Jesus Christ, in the night in which he was betrayed, took bread; and when he had given thanks, he brake it and gave it unto his disciples, saying, Take, eat, this is my body which is given for you. Do this in remembrance of me. Likewise, after the supper, he took the cup, gave thanks, and gave it to them, saying, Drink ye all of this; this cup is the New Testament in my blood, which is shed for you and for many, for the remission of sins. Do this, as often as ye drink it, in remembrance of me.'"

525. "*What are the benefits derived from thus eating and drinking in the Lord's Supper?*"

"They are pointed out in those words of the institution, 'Given and shed for you for the remission of sins:' which words show us, that forgiveness of sin, life and salvation, are imparted to us in the sacrament; for where there is remission of sins, there of course is also life and salvation."

crucifixion, the sufferings and death of Christ, and thus, also, His atonement for us and our forgiveness, because of the words, "*which is given for you,*" and "*which is shed for you, and for many, for the remission of sins.*"

The elements are not changed into the body and blood of Christ (which doctrine is called *transubstantiation* in the Roman Catholic Church), but the bread remains bread, and the wine remains wine.

"The Lutheran Church," says the celebrated Dr. Mosheim, "does not believe in impanation, nor in subpanation, nor in consubstantiation, nor in a physical or material presence of the body and blood of the Saviour." (*Elementa Theol. Dog. in loc.*)

But she maintains that the Saviour fulfills His promise, and is actually present, especially present at the holy supper in a manner incomprehensible to us, and not defined in Scripture. And why should it be thought a thing impossible that He, who fills immensity with His presence, should be there where His disciples meet to celebrate His dying love?

We eat and drink only bread and wine, but, at the same time, as St. Paul teaches (1 Cor. x. 16), we are, nevertheless, *partakers* of the body and blood of Christ, for he says: "The cup of blessing which we bless, is it not the *communion* of the blood of Christ? the bread which we break, is it not the *communion* of the body of Christ?" (See verses 14-21.)

Christ calls the *cup the New Testament in His blood*, to distinguish it from the blood of sacrificial animals under the old covenant. Under the latter, the blood of their sacrifices typified the blood of Christ; under the former, the cup, or the wine, symbolizes it. Exod. xxiv. 1-8, Heb. ix. 1-28.

This ordinance is *commemorative* of Christ's sufferings and death for us. He says: "Do this, as often as ye drink it, *in remembrance of me.*"

It is also *confessional* and *declarative*—that is, in it we confess and publish to the world that the death of Christ is man's only hope of salvation, as St. Paul says (1 Cor. xi. 26): "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

It is to be observed by all believers, for Christ says: "Drink ye all of this."

NOTE.—Q. 525. The benefits of the Lord's Supper are pointed out by the words: "*Given and shed for you for the remission of sins.*" The benefits themselves are forgiveness of sins, life and salvation.

Life and salvation are necessarily connected with forgiveness of sins, for as sin brings death and damnation, so forgiveness of sins brings life and salvation. Rom. v. 12-21, and vi. 22, 23.

These benefits are solemnly confirmed and sealed to each believing communicant by the words: "*Given and shed for you for the remission of sins,*" and also by the outward, visible elements—bread and wine.

526. "*How can corporeal eating and drinking produce such great effects?*"

"It is not the eating and drinking that produces them, but that solemn declaration, 'which is given and shed for you, for the remission of sins;' which words, besides the literal eating and drinking, are considered as the chief thing in the sacrament. Wherefore, whoever truly believes these words, has what they promise, even the forgiveness of sin."

527. "*Who is it that receives the sacrament worthily?*"

"Fasting and bodily preparation are indeed a good external discipline; but he alone is truly worthy and well prepared that believes in these words: 'Given and shed for you for the remission of sins.' But whoever is void of this faith, or doubts in his mind, is unworthy and unfit; for the words, 'for you,' require truly believing hearts."

NOTES.—Q. 526. The reception of the blessings of this ordinance does not follow or result from its mere outward observance, for "it is not the eating and drinking that produces them;" but their reception does depend on the promise of Christ in the words, "*Given and shed for you for the remission of sins,*" and on *our faith*, by which each communicant appropriates to himself this promise. Speaking of the conflicts which the Christian has after baptism, with the world, the flesh and the devil, Luther remarks: "This sacrament (the Lord's Supper) is, therefore, given as daily food and nourishment, *by which faith may repair and recover its strength, so that it may not fall back in this contest, but increase in strength.* For the new life must be so regulated as continually to increase and progress. On the other hand, it has much to endure, for the devil is an enemy so malignant, that if he perceives us opposing him, and attacking the old man, if he cannot defeat us by force, he wearies us by lurking about on all sides, trying all his arts, without ceasing, so that, either permitting our faith to decline, or our physical powers to fail, we become dull and impatient. This consolation, then, is given for this purpose, *that when the heart feels these things becoming too oppressive for it, it can here obtain new strength and refreshment.*"

Again: In confutation of those who say "that the body and blood of Christ are not given and shed for us in the Eucharist, and that for this reason we cannot obtain the forgiveness of sins in the Lord's Supper," he argues thus: "For, although this work was accomplished on the cross, and the remission of sins obtained, yet they cannot be communicated to us otherwise than through the word, for how could we otherwise know that these things had been accomplished, or that they are presented to us, *if they are not handed down to us through the word?* From what source do they know it, or how can they apprehend the remission of sins, and apply it to themselves, *if they do not support themselves by, and believe in the Scripture and the Gospel?* Now, indeed, the whole Gospel, and the article of the Creed—*I believe in a holy Christian Church, the forgiveness of sins, etc.*—by virtue of the word, are embraced in this sacrament, and presented to us. Why, then, should we permit this treasure to be torn away from this sacrament, when, at the same time, they must acknowledge that even these words are those which we hear everywhere in the Gospel? And, in truth, as little can they affirm that these words in the Sacrament are of no benefit, as they dare to affirm that the whole Gospel, or the word of God, apart from the Sacrament, is of no benefit."

Q. 527. The Lord's Supper may be received *worthily* and *unworthily*.

WORTHY COMMUNICANTS.

Preparation to receive this ordinance worthily is both *external* and *internal*. The external preparation is expressed by Luther in the words, "*Fasting*

528. *You have now considered the word of God, both written and preached, and also, prayer, baptism, and the Lord's Supper, as a means of grace—Are there any other ways by which the word of God is frequently made a means of grace?*

Yes: By the instruction of parents and other persons; and also, by providential dispensations.

Ps. lxxviii. 1-3.

Eph. vi. 1. Children obey your parents in the Lord: for this is right.

2. Honour thy father and mother; which is the first commandment with promise;

3. That it may be well with thee, and thou mayest live long on the earth. 4. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Prov. ii. 1. My son, if thou wilt receive my words, and hide my commandments with thee;

2. So that thou incline thine ear unto wisdom, and apply thine heart to understanding;

3. Yea, if thou criest after knowledge, and liftest up thy voice for understanding;

4. If thou seekest her as silver, and searchest for her as for hid treasures; 5. Then shalt thou understand the fear of the Lord, and find the knowledge of God:

6. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.

Prov. xix. 20. Smite a scorner, and the simple will beware; and reprove one that hath understanding, and he will understand knowledge.

Ps. cxli. 5. Let the righteous smite me; *it shall be a kindness*; and let him reprove me; *it shall be an excellent oil, which shall not break my head*: for yet my prayer also *shall be in their calamities*.

Heb. xii. 5-11.

Ps. cxix. 67. Before I was afflicted I went astray: but now have I kept thy word.

71. *It is good for me that I have been afflicted; that I might learn thy statutes.*

529. *Through what instrumentalities are the means of grace extended to us?*

and bodily preparation," and which words include such a self-denial in worldly enjoyments and engagements as will enable one to give himself fully to devout meditations on the solemnities connected with the observance of this ordinance. This external preparation is, however, not sufficient.

The internal preparation is the exercise of a living, appropriating faith, accompanied by true godly sorrow for sin, and sincere purpose of obedience.

Such preparation requires careful self-examination. 1 Cor. xi. 28, and 2 Cor. xiii. 5.

Our preparatory service is a most excellent aid to self-examination, for it requires penitence, faith, and an honest purpose of obedience; and for the quickening and strengthening of these, the sermon, the questions, the prayer, the annunciation of the promise of pardon, and the admonition to the impenitent, hypocritical, and openly wicked, are most admirably adapted.

UNWORTHY COMMUNICANTS.

Unworthy communicants are—1. Those who do not believe the words of Christ. These have no right at the Lord's Table. 2. Those who doubt. Those who doubt the willingness or ability of Christ to save should not commune, for they cannot be benefitted by it. Those who doubt their right to commune, because of their unworthiness, should be shown the true ground on which the right to commune depends—not on our worthiness, but on our felt-need of the Saviour, and our willingness to accept Him. 3. The impenitent, hypocrites, and the openly wicked: for all these continue to reject Christ, and would only eat and drink condemnation to themselves. 1 Cor. xi. 29.

Through the Church; and especially through her ministers.

Rom. x. 13-17.

Heb. x. 23. Let us hold fast the profession of *our* faith without wavering; for he is faithful that promised;

24. And let us consider one another to provoke unto love and to good works:

25. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting *one another*: and so much the more, as ye see the day approaching.

2 Cor. v. 18-20. Q. 337.

Acts xxvi. 15. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee:

17. Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

18. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

530. *What are the duties incumbent on the Church?*

(1.) To see that the word of God is preached in its purity, and that the sacraments are administered according to the precepts of the Gospel.^a

(2.) To labor for the purity of its members in faith and practical life.^b

(3.) To provide adequate religious instruction for the children of the Church.^c

(4.) To give a just support to its pastors.^d

(5.) To provide for the perpetuation of an evangelical, faithful and able ministry.^e

(6.) To make provision for its worthy poor,^f and,

(7.) To devise means for spreading the Gospel to the ends of the earth.^g

^aGal. i. 6-12. Gal. ii. 1-5.

Jude 3. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

^b2 Pet. i. 10-15.

Rom. iii. 1. What advantage then hath the Jew? or what profit is *there* of circumcision?

2. Much every way: chiefly, because that unto them were committed the oracles of God.

^cActs xx. 23. Q. 335. Eph. i. 15-23. 1 Thes. v. 22, 23. Q. 336.

^dDeut. iv. 9. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons.

Deut. vi. 6. And these words, which I command thee this day, shall be in thine heart:

7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9. And thou shalt write them upon the posts of thy house, and on thy gates.

Deut. ii. 10. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20. And thou shalt write them upon the door-posts of thine house, and upon thy gates.

Ps. lxxviii. 5-8

^aLuke x. 3. Go your ways: behold, I send you forth as lambs among wolves.

4. Carry neither purse, nor scrip, nor shoes; and salute no man by the way.

5. And into whatsoever house ye enter, first say, Peace be to this house.

6. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

1 Cor. ix. 4-14.

^aMat. ix. 37. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

38. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

² Tim. ii. 1. Thou, therefore, my son, be strong in the grace that is in Christ Jesus.

2. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

^aActs vi. 1-7. ²Cor. viii. 1-7. ¹Tim. v. 8-16.

^aMat. xxviii. 19, 20. Mark xvi. 15, 16. Q. 231.

531. *When will believers receive the fullness of their promised inheritance?*

At the second coming of Christ; for the writers of the New Testament connect the realization of all our most cherished Christian hopes with this event, namely: our reward,^a our rest,^b our crown,^c our glory,^d our likeness to Christ,^e the destruction of Anti-christ,^f and the final restitution of all things promised since the world began.^g

^aMat. xvi. 27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Rev. xxii. 12. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

^b2 Thes. i. 6-10.

Rev. xiv. 13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

Rev. vi. 9-11.

^c2 Tim. iv. 8. For I am now ready to be offered, and the time of my departure is at hand.

7. I have fought a good fight, I have finished my course, I have kept the faith:

8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

1 Pet. v. 4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

^aCol. iii. 3. For ye are dead, and your life is hid with Christ in God.

4. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

*Phil. iii. 20. For our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ :

21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 John iii. 1, 2. Q. 386.

*2 Thes. ii. 3-8.

*Acts. iii. 19. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord ;

20. And he shall send Jesus Christ, which before was preached unto you :

21. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

2 Pet. iii. 1-14.

532. *What are the principal festivals observed by the Christian Church ? and when do they occur ?*

They are, *Christmas*, which occurs on the twenty-fifth of December ; *Good Friday*, on the Friday before Easter ; *Easter*, on the first Sunday which follows the first full moon after the vernal equinox ; *Ascension Day*, forty days after Easter, and ten days before Whitsunday ; and *Whitsunday* or *Whitsuntide*, which comes fifty days after Easter.

533. *What does each of these festivals commemorate ?*

Christmas commemorates the birth of our Divine Saviour, Jesus Christ ; Good Friday commemorates his crucifixion and death for our redemption ; Easter, his resurrection from the dead ; Ascension Day, his ascension to the right hand of God the Father ; and Whitsunday commemorates the outpouring of the Holy Spirit on the apostles on the day of Pentecost.

534. *What reason can you give for the observance of these festivals by the Church ?*

Because they commemorate the great facts of our redemption ; namely, all that God has done for us in the incarnation, the sufferings, the death, the resurrection, and the ascension of our Saviour Jesus Christ, and also, the outpouring of the Holy Spirit.

535. *Give me the analysis of the doctrines of Christianity, as found in some editions of our Catechism ?*

NOTE.—Q. 532. In addition to these five ecclesiastical, or more properly, gospel festivals, the Lutheran Church celebrates also, the *festival of the Reformation*, which occurs on the 31st of October.

We observe, also, days of *thanksgiving*, *humiliation* and *prayer*, appointed by the civil authorities.



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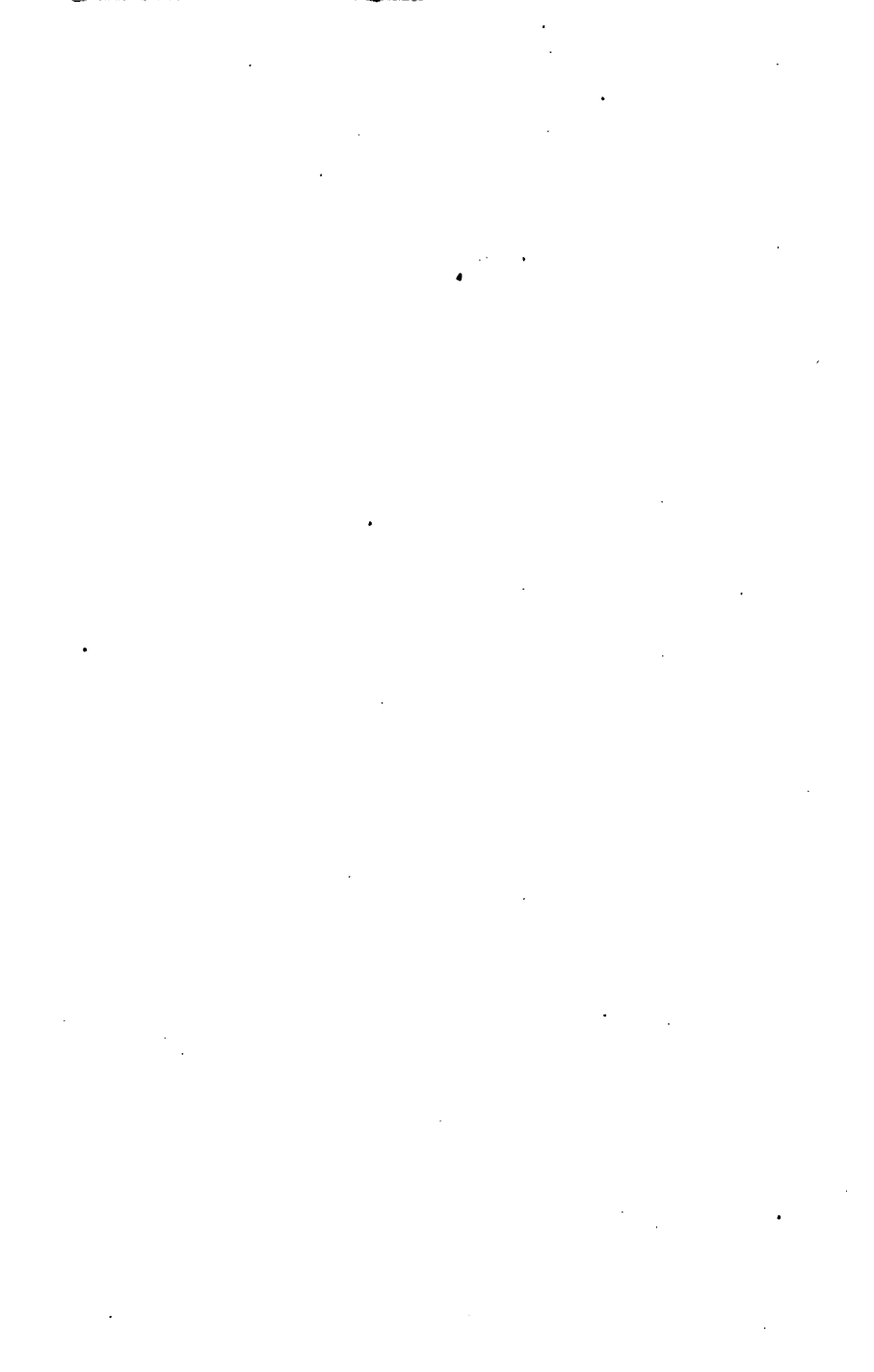
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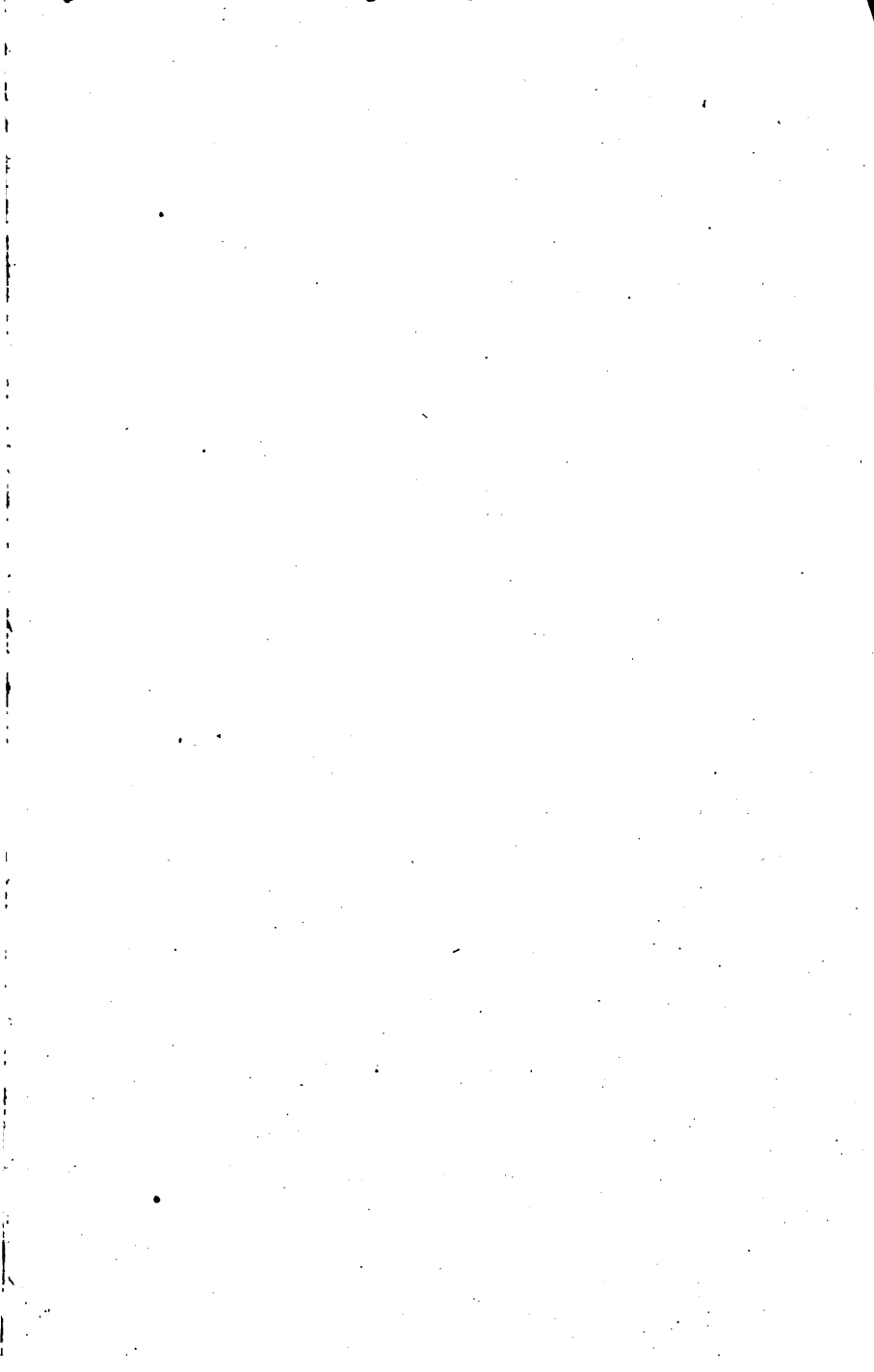
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ZIEGLER, Heinrich
Catechetics.

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